

Southern Churchman



Church Club
202 S 19th St
26Dec23

Vol. 88.

RICHMOND, VA., AUGUST 18, 1923.

No. 34.

"Souls are built as temples are---
Based on truth's eternal law,
Sure and steadfast, without flaw.
Through the sunshine, through the
snows,
Up and up the building goes;
Every fair thing finds its place,
Every hard thing lends a grace,
Every hand may make or mar."

EDUCATIONAL

Emerald Hodgson Hospital

—AND—

**TRAINING SCHOOL FOR NURSES,
UNIVERSITY OF THE SOUTH,
Sewanee, Tenn.**

A Church institution where the best training to be had for development of Nurses. For further information, address
REV. W. S. CLAIBORNE, Supt.

The General Theological Seminary

CHELSEA SQUARE, NEW YORK.

The next Academic year begins on the last Wednesday in September.

Special students admitted and Graduate Course for graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from **THE DEAN, 1 Chelsea Square, New York, N. Y.**

Virginia Episcopal School

LYNCHBURG, VIRGINIA.

prepares boys at cost for college and university. Modern equipment. Healthy location in the mountains of Virginia. Cost moderate, made possible through generosity of founders. For catalogue apply to

REV. WILLIAM G. PENDLETON, D. D., Rector.

The Virginia Home and Training School

Falls Church, Fairfax County, Va.

For the Feeble-Minded.

Established 1892.

For terms and information address
MISS M. GUNDRY.

Episcopal High School

NEAR ALEXANDRIA, VA.

The eighty-fifth year of this School for Boys opens September 19th, 1923. Modern equipment throughout. Catalogue on application.

A. R. HOXTON, B. A., Principal.

The Bishop Payne Divinity School

The accredited Seminary of the Church for training colored men for the ministry.

One of the first Church institutions endorsed and aided by the American Church Institute for Negroes.

About eighty alumni (more than sixty per cent of the colored clergy of the Church) are now laborers in the Lord's vineyard.

The curriculum covers the full canonical course for Deacon's and Priest's Orders.

The degree of Bachelor in Divinity is awarded.

The forty-sixth session opens Tuesday, September 25, 1923.

For catalogue and information, apply to

Rev. F. G. RIBBLE, M. A., D. D., Dean, Petersburg, Va.

HOBART COLLEGE

(For Men)

William Smith College

(For Women),

Geneva, N. Y.

102nd Year begins September 18, 1923. Courses leading to the degrees of A. B. and B. S. Hobart offers a large number of scholarships to students preparing for Holy Orders.

Rt. Rev. Chas. H. Brent, D. D., LL.D., Chancellor.

Rev. Murray Bartlett, D. D., LL.D., President.

For information address the President.

Southern Churchman

SOUTHERN CHURCHMAN COMPANY

Publishers

112 North Fifth Street, - Richmond, Va

LEWIS C. WILLIAMS.....President
W. MEADE ADDISON.....Vice-President
REV. W. RUSSELL BOWIE, D. D......Editor
REV. E. L. GOODWIN, D. D......Consulting Editor
REV. R. CARY MONTAGUE.....Associate Editor
JOHN H. COOKE.....Secretary and Manager
Entered at the Postoffice in Richmond, Va., as second-class mail matter.

SUBSCRIPTION PRICE.

\$3.00 a year in advance. To the clergy, \$2.00. Six months, \$1.50. Trial subscriptions 3 months, 50 cents; 10 cents a copy. Foreign postage, 50 cents additional.

For the convenience of subscribers, subscriptions are continued at expiration unless otherwise ordered. Notice of renewal, discontinuance, or change of address should be sent two weeks before the date they go into effect.

RECEIPT OF PAYMENT is shown in about two weeks by change of date on address label. If date is not properly extended after each payment, notify us promptly. No receipt for payment will be sent.

Notice post office address. The exact post office address to which we are directing the paper at the time of writing **MUST ALWAYS BE GIVEN.** Our mailing list is arranged by post offices and not alphabetically.

Make all checks and money orders payable to the Southern Churchman, and not to an individual.

ADVERTISEMENTS.—Rates quoted on request. For classified see head of that department

Representatives wanted in each Parish, liberal commissions.

News concerning the church at large always welcome.

CONTENTS

	Page.
Thoughts for the Thoughtful.....	4
Editorials	5-6
Proclamation of a Living Faith— By the Rev. Charles H. Wells, Ph.D.	7
Multiplying the Missionary, II—By a Layman	8
China at the Present Day—By Dr. D. Willard Lyon	9
Letters to The Editor	10
Christianity and the Community— By the Rev. R. Cary Montague..	11
Army Chaplains in Summer Training Camps	12
Summer School at Charlottesville..	13
Church Intelligence	13
Family Department	17
For the Young Folks	19

THE TRAINED NURSE

has an honorable vocation, offering many avenues of useful and well paid work.

St. John's Hospital Training School

needs student nurses. Church institution, Christian influence, high reputation. Supervision N. Y. State Department of Education. Young women, 18 years old, having had one year in High School or equivalent, are eligible. Single room, board, laundry, books and money stipend. Address Supervisor, 1525 Atlantic Avenue, Brooklyn, N. Y.

ST. HILDA'S HALL

CHARLES TOWN, W. VA.

The Chevron School for Girls. Episcopal. In the Shenandoah Valley. College preparatory. Elective Courses. Music and Art, Athletics. Open-air courses. Individual instruction. \$600.

MARIAH PENDLETON DUVAL, Prin.,
(Former Principal Stuart Hall.)

THE CHURCH TRAINING AND DEACONESS HOUSE OF PENNSYLVANIA

provides for resident students a two years' course of study and training in practical work, fitting them to be Church Workers or Deaconesses.

Address

DEACONESS CLARA M. CARTER
708 Spruce St., Philadelphia, Pa.

Lucy Cobb Institute

Athens, Georgia.

College preparatory and Junior College work. Music, Art, Expression, Domestic Science and other special departments. Number of students strictly limited so that each may have individual attention.

Trains girls in the ideals of Christian womanhood of the South.

For information address

MILDRED R. MELL, President.

EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

Affiliated with Harvard University

For catalog address

The Dean.

Cathedral School for Girls

ORLANDO, FLA., Bishop Mann, President.

For catalogue address Secretary.

Chatham Episcopal Institute

The Diocesan School for Girls

CHATHAM --- VIRGINIA

The Bishop of the Diocese of Southern Virginia, President Board Trustees. Beautiful and healthful location. 15-acre Campus. New Buildings and Modern Equipment. Athletics. Gymnasium and Field Sports. College Preparatory. Music, Art, Domestic Science, Expression, and Business. Certificate admits to leading Colleges. Terms moderate.

Thirtieth Session will begin Sept. 19, 1923. For Catalogue address

ANNIE M. POWELL, A. B., A. M., Principal

MARY BALDWIN COLLEGE AND MARY BALDWIN SEMINARY.
Established in 1842.
FOR YOUNG LADIES, STAUNTON, VA.
Term begins September 6th, in Shenandoah Valley of Virginia. Unsurpassed climate, modern equipment. Students from 33 States.
Courses: Collegiate, 4 years, A. B. Degree; Preparatory, 4 years. Music, Art, Expression, Domestic Science. Athletics—Gymnasium and Field. Catalogue.

GUNSTON HALL

A Girls' School in the National Capital with an atmosphere of quiet, refinement and culture

Founded on the soundest principles and highest scholastic standards. General Academic, College Preparatory, Graduate and Elective courses. Washington offers many unusual advantages in art exhibits, concerts, social and governmental activities. Gymnasium, tennis courts and a new athletic field contribute to health and happiness. For catalogue, address

MRS. BEVERLEY R. MASON
1926 Florida Avenue, Washington, D. C.

The Divinity School of the Protestant Episcopal Church in Philadelphia
42nd and Locust Streets.

Graduate Courses in Theology, Privileges at the University of Pennsylvania.
Address: The Rev. G. G. Bartlett, D. D., Dean.

SAINT MARY'S SCHOOL

Rev. Warren W. Way, Rector.
An Episcopal School for Girls. Junior College—four years High School and two years College courses. Special courses—Music, Art, Expression, Home Economics, Business.

Modern Equipment—20-Acre Campus.
Applications now being received for 82d Annual Session, which opens September 11, 1923. Only 200 Resident Students can be accepted. For detailed information address

A. W. TUCKER, Business Manager,
Box 19, Raleigh, North Carolina.

NATIONAL CATHEDRAL SCHOOL.

A Home and Day School for Girls. The Bishop of Washington President of Board of Trustees. **Jessie C. McDonald, M. S., Principal; Helen L. Webster, Ph.D., Academic Head.** Mount St. Alban, Washington, D. C. 24th year begins October 3, 1923.

PEABODY

BALTIMORE, MD.
The Leading Endowed
Musical Conservatory in
the Country.
Scholarships. Operatic
training. Tuition in all
grades and branches. Circulars mailed.



Robert Louis Stevenson puts it thus: "The world has no room for cowards. We must all be ready, somehow, to toil, to suffer, to die. And your work is not the less noble because no drum beats before you when you go out into your daily battlefields, and no crowds shout about your coming when you return from your daily victory or defeat."

One person afflicted by blinding fear may turn a hundred men into a panic-stricken mob or he may convert them into a throng of heroes through their very horror of his conduct. And one man who has established his moral equilibrium quickly can instantly convey fortitude to the others. Courage and cowardice both like company.—Selected.

St. Stephen's College

A CHURCH COLLEGE OF ARTS AND LETTERS with four years' work leading to the degree of B. A. It meets the highest standards of scholarship set by the Middle States' College Association and features inexpensiveness of living, intimate personal companionship of professors and students and sincerity.

The fees are: For tuition, \$250 a year; for a room, furnished and heated, \$125 a year; for board in hall \$225 a year; a total of \$600.

The College is equipped for teaching men who, after graduation, are going into business or into postgraduate schools of medicine, law, theology, journalism or into classical, social or literary research. Address Bernard Iddings Bell, President, Annandale-on-Hudson N. Y. (Railway Station, Barrytown.)

Camps and Tours

A Great Gathering

of

Churchmen

The International Convention of the Brotherhood of St. Andrew is an unparalleled opportunity for men to meet for consideration of the vital things in the life of the Church.

Practical methods of spreading the Kingdom are discussed; new inspiration is gained for Christian service; Christian fellowship is fostered.

A kind of vacation that refreshes and builds worth-while.

CHICAGO, September 19-23, 1923.

For particulars address:

BROTHERHOOD OF ST. ANDREW,

Room 515, 180 No. Wabash Ave.,

Chicago, Ill.

The Evangelical Education Society Of the Protestant Episcopal Church

Office: The Platt, 130 S. 22nd Street, Philadelphia, Pa.
AIDS STUDENTS FOR THE MINISTRY AND DISTRIBUTES EVANGELICAL LITERATURE

President: HON. ROLAND S. MORRIS, LL. D.

Active Vice-President: THE REV. JAS. DE WOLF PERRY, D. D.

Counsel

Treasurer

General Secretary

HAROLD GOODWIN, Esq. ALFRED LEE, Esq. Rev. S. LORD GILBERSON,
FORM OF BEQUESTS

I give and bequeath to "THE EVANGELICAL EDUCATION SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH," incorporated by the legislature of Pennsylvania, the first Monday in November, one thousand eight hundred and sixty-nine Dollars or ——— Real Estate, to be used for the general purpose of the Society.

VIRGINIA POLYTECHNIC INSTITUTE

(THE STATE AGRICULTURAL AND MECHANICAL COLLEGE)

All Courses Open Alike to Men and Women

Four-year courses for high school graduates, leading to B. S. degree, in Agriculture, Engineering, Science, and Teacher-Training; two-year courses in Pre-Medical, Pre-Pharmacy, Pre-Dental, Pre-Law, Home Demonstration, Practical Agriculture, and Practical Mechanics. Short unit courses in agricultural branches and printing (linotype).

For catalog and full particulars, address:

DEAN OF THE COLLEGE, V. P. I. Blacksburg, Virginia

CHURCH SCHOOLS IN THE DIOCESE OF VIRGINIA, Inc.

President—the Bishop of Va. Episcopal Church ownership. Beauty of environment; health; scholarship; culture; Christian idealism.

FOR BOYS:

St. Christopher's School, Rte. 2, Richmond, Va. \$650. Catalog—Rev. C. G. Chamberlayne, Ph. D. Headmaster.

Christchurch School, Christchurch P. O., Middlesex Co., Va., \$400. Catalog—Rev. F. E. Warren, Rector.

FOR GIRLS:

St. Catherine's School, Rte. 2, Richmond, Va., \$800.

Catalog—Miss Rosalie H. Noland, B. A., Principal. St. Anne's School, Charlottesville, Va., \$500. Catalog—Miss Laura Lee Dorsey, Principal.

St. Margaret's School, Tappahannock, Essex Co., Va., \$450. Miss Emma S. Yerby, Principal.

Legal Title for Wills: Church Schools in the Diocese of Virginia, (Inc.) About gifts, bequests for equipment, enlargement, scholarships, endowment, address Rev. E. L. Woodward, M. A., M. D., Dean, The Church House, 110 W. Franklin St., Richmond, Va.

ST. FAITH'S SCHOOL

A Home School for Girls.

Saratoga Springs. New York.

Thoroughness of Instruction,

Definite Church Teaching,

Invigorating Climate.

Provincial School of the Synod of New York and New Jersey, Box C356.

REV. CHARLES H. L. FORD, Principal.

The Protestant Episcopal

Theological Seminary in Virginia

The One Hundred and First Session
Opens Wednesday, September 19, 1923.

For catalogs and other information, address The Dean, Rev. Berryman Green, D. D., Theological Seminary, Alexandria, Virginia.



Randolph-Macon Academy

MILITARY - BEDFORD, VA.

Thorough preparation for college or business life. New gymnasium and swimming pool. Liberal endowment permits of unusually low terms. \$405 covers all charges for the school year. No extras. Randolph-Macon boys succeed—over 700 graduates of this school have received full college degrees or entered professions in the past 25 years. For catalog and further information, address Box 13

WM. R. PHELPS—E. SUMTER SMITH

Beauty, Utility and Cost

In choosing Furniture of any sort, there are three things to consider—beauty, utility and cost. While you alone are the judge of the importance of these three, this store finds pleasure and satisfaction in endeavoring to offer you Furniture of distinctive beauty and practical utility at prices you can well afford to pay.

SYDNOR & HUNDLEY

700 E. Grace St.

Richmond, Va.

HAVE YOU READ

The Armor of Youth

By Dr. W. Russell Bowie.

"This latest volume is quite up to the high standards Dr. Bowie himself set in his former works."

The "Talks" it contains are fresh and spontaneous in their subjects, and convey a helpful and needful lesson to youthful hearers.

Try any of Dr. Bowie's Works—
You'll Enjoy Them All.

SUNNY WINDOWS and other sermons for Children\$1.25
THE CHILDREN'S YEAR—52 five-minute Talks to Children\$1.25
THE ROAD OF THE STAR....\$1.50

Order now from

SOUTHERN CHURCHMAN CO.

Richmond, Va.

Cuticura Soap Complexions Are Healthy

Soap, Ointment, Talcum, 25c. everywhere. For samples address: Cuticura Laboratories, Dept. V, Malden, Mass.

XANTHINE!

Restores Gray Hair to Its Natural Color
REMOVES DANDRUFF AND SCURF
Invigorates and prevents the hair from falling out

MARVELOUS IN ITS EFFECTS

For Sale by Druggists or Sent Direct by Mail
XANTHINE COMPANY, Richmond, Va.
Price \$1.25 per Bottle, trial size 50c. Send for circular



AMERICAN NATIONAL BANK

Of Richmond, Va.

Oliver J. Sands, Pres.

BANKING SAVINGS
TRUSTS

School Desks,
Opera Chairs,
Folding Chairs
Kindergarten Chairs,
Church Pews,
School Supplies,
Blackboards



Southern Desk Co., Hickory, N. C.

Permanent Waving

A guaranteed lasting wave by improved method. Your own hair made into Braids, Transformations, etc. Complete stock of Hair Goods.

HUGHES' HAIR SHOP,
209 N. Third St., Richmond, Va.

Thoughts For the Thoughtful

There is no heavenly music in a gloomy heart.

There is nothing stationary in doubt. It is renounced or it leads to ever deepening darkness.

"Blessings be to them, and eternal praise

Who gave us nobler lives, and nobler cares."

—Wordsworth.

The three evils of today are selfishness, suspicion and superstition. These must give way to brotherhood, trust and knowledge.—Bishop of Liverpool.

"Our sin is not in being rich, but in not being rich enough. We have not realized on the potentialities of the earth God has given us."

We are builders of that city,

All our joys and all our groans

Help to rear its shining ramparts;

All our lives are building stones.

He was as really God as though only God, and nothing else. He was as truly a man, a really human man, as though He was only a man, and nothing more. All there is of the human was and is in Him.—S. D. Goode.

On every occasion of uneasiness, we should retire in prayer, that we may give place to the light and grace of God, and then form our resolutions, without being in any pain about what success we may have.—John Wesley.

The snail got into the Ark, and I often wonder how he did it. He must have got up very early in the morning. However, the snail got in as well as the greyhound. And so there are many Christian people who will get to heaven, but heaven alone knows how.

This is the kind of a campaign the Church needs—a campaign for Christian giving; for the giving of one's own self to the Lord and for the giving of large offerings to the Lord's work—all out of love, all as the fruit of a living faith in the crucified and risen Lord.—Lutheran.

Many people think that it is such an extreme book. It never advocates compromise. It says "No man can serve two masters." "Come out from among men, and be ye separate." It is not given to the use of euphemisms. It says, "The wicked shall be turned into hell."—G. H. C. Macgregor.

I really believe that the very deepest expression of ourselves is in our speech. What we say about life is the most decisive thing about us. A man does many a thing which he protests against, but if a man says a thing he is all in it at that time. So Our Lord said, "By your words you shall be justified, and by your words you shall be condemned."

God cannot give to a man larger blessings when he has wasted what he had. As the parent tries his child with a penny before he gives him a dollar, so God gives us the smaller responsibility before He trusts us with the great things of the Kingdom.

Church Furnishings, Memorials, etc.

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 44 2700 St. Vincent Ave., St. Louis, Mo.

R. GEISSLER, INC.
NEW YORK, N. Y.
56 W. 8. STREET.
CHURCH
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS

J. & R. Lamb
23-25-27 SIXTH AVENUE NEW YORK
MEMORIALS IN STAINED GLASS
MOAIC-MARBLE-STONE-GRANITE
CARVED WOOD-METAL-ETC.

GRANITE AND MARBLE MEMORIALS

Largest stock in the South. We pay the freight and guarantee safe arrival.

The Couper Marble Works

(Established 75 years)

294-296 Bank St., Norfolk, Va.



Church Furnishings Gold, Silver and Brass Church and Chancel Furniture

Write for Catalogue for Episcopal Churches

W. & E. SCHMIDT CO.

Third Street,

Milwaukee, Wis

MOLLER PIPE ORGANS

three thousand churches. Every organ specially designed for the church and service in which it is to be used and fully guaranteed. Specifications and estimates on request. Correspondence solicited.

M. P. MOLLER,
Hagerstown, Maryland.



CHURCH VEST MENT

Cassocks, Surplices, Stoles.

EMBROIDERIES

Silks, Cloths, Fringes.

CLERICAL SUITS.

Rabats, Collars, Shirts.

COX SONS & VINING

131-133 E 23rd St., New York

Central National Bank

Cor. 3d and Broad Sts., Richmond, Va.

Banking Hours—

Monday to Friday...9 A. M. to 2 P. M.

Saturday9 A. M. to 2 P. M.

6 P. M. to 8 P. M.

3% Allowed on Savings Accounts

SOUTHERN CHURCHMAN

Catholic for every truth of God; Protestant against every error of man.

EDITORIALS

Vol. 88.

RICHMOND, VA., AUGUST 18, 1923.

No. 34.

AN APPEAL TO AMERICA

There has come to us from England an impressive communication entitled "An Argued Appeal for American Co-operation." It is signed by notable names, among them those of John Drinkwater, A. G. Gardiner, Professor L. T. Hobhouse, J. M. Keynes, J. Ramsay Macdonald, Gilbert Murray, Sir Horace Plunkett, and Maude Royden. It seeks to convey to the public opinion of America the message that there are pressing and tragic post-war problems in Europe which the European nations by themselves cannot solve, and to which America must bring her help if perils involving our whole modern civilization are not to go on increasing to their climax.

We do not print the Appeal as a whole, for the reason that it contains an arraignment of the policy of France in the Ruhr which sounds too much like a piece of special pleading for the British point of view. It is true that the policy of France seems to multitudes of people everywhere desperately dangerous to the peace of the world. But it is not possible to forget the facts which make the policy of France intelligible. The long fear of Germany, the bitter memories of hideous injuries suffered in the last war, the sense of loneliness in a world where the treaty guarantee of American and British support in possible future dangers have failed her—all combine to make France ruthless in the hour when for once she knows that she is strong. It is a grievous thing; but no nation which cannot declare that in similar circumstances it would be more willing to abnegate its advantage has a right too vehemently to condemn.

What we need is a new moral conscience—a new lifting up and cleansing of the whole level of international thought. It is to the honour of the Appeal of the British signatories that they do pre-eminently recognize that. They stand, they say, "for an international order, not based on a fortuitous harmony or separate national interests, or upon a balance of power, but upon a conscious regular agreement between the peoples of the world to preserve the common order of the world, and to cooperate in other ways for the achievement of objects which lie beyond the limits of merely national endeavour. That is not the cancelment or the abridgment of national patriotism, but its fulfilment. Just as an individual realizes his highest purposes in concert with his fellows, so a nation needs for its national perfection a society of nations. This is no merely pious aspiration or distant ideal. Such effective cooperation is an immediate need. Only by vigorous international cooperation can Europe escape disaster. * * *

* * * To extricate the mind of France from her fear complex and get her to recognize in international cooperation the only way of salvation, financial and political, is therefore the paramount need of the moment. France cannot extort by force from Germany either the money or the lasting security she needs. Only a wide cooperation in

which she has faith can give her what she needs. It is to help in the establishment of that faith that we appeal to America. Will America participate, will she take that leading part to which her strength and disinterestedness entitle her? It is often said that she is not prepared after the recent unhappy experience to entangle herself again in the affairs of Europe. Even those Americans who are least untransigent may be disposed to say, 'Let Europe first bring forth fruits worthy of repentance, let her cast out the evil spirits which still rule her policy, let her show by her own capacity of peaceful cooperation that she has learned the lesson of the war—and then we will consider your invitation.' As a commentary upon the many ill-considered approaches from Europe in demands for debt-remissions and monetary aids, this may well seem unanswerable. How can America be expected to enter into closer political or economic relations with States which amid all their lamentations about poverty are finding fresh means to furnish armaments upon a more lavish scale than before the war, and are spending on them the money which they constantly profess their inability to repay to their creditors?"

To this question the signatories of the British Appeal give what seems to us a most arresting answer. It is often said and felt among ourselves in America that we could do nothing to help the confusion in Europe if the European nations cannot help themselves. We are certainly not going to fight their battles for them; and what likelihood is there of our voice having any particular weight in council when they quarrel hopelessly with each other? Why cannot the European peoples see the sensible thing to do, and do it, without any advice of ours?

"But," say the British memorialists, "what if Europe is unable by her own moral resources to escape from this evil mentality? The efforts and suffering of war seem to have left an aftermath of spiritual lethargy, making Europe incapable of coping successfully, by her unaided moral resources, with the devastating ravages of fear and hate. Our appeal to America for cooperation is based upon a spiritual need. America is able to perform a great service of healing for the world, on the one hand, because of the position of detachment and security which she holds, on the other, because of the disinterested motives which brought her into the Great War.

"Having proved herself a principal agent of victory in the war, she had every right to a determinant voice in securing the fruits of victory through a just and healing peace. Defeated in this work four years ago by the passionate conduct of her war-associates, she still retains the opportunity to rescue Europe from the path of ruin. European nations alone have not the moral power to enforce fundamental changes in the terms of peace and in the practical relations between their Governments and peoples.

America by her cooperation could perform this immeasurable service to humanity. Her weight could turn the scale in favour of a just and healing policy. Her cooperation, either by adhesion, with or without reserves, to the League of Nations, or by some other method of her own choosing, would enable her to exercise the greatest influence in the ordering of world affairs ever vouchsafed to any country. It is precisely because her action in the War carried so determinant a weight, precisely because her motives were disinterested, that this opportunity to complete the work in which she was interrupted four years ago arises.

"The War and the subsequent Peace do not admit of abrupt separation. By the same act of free choice and moral impulse under which America entered the War she is involved in the sequel. We cannot believe that history will record that America after throwing her force into the war refused to bring her contribution of wisdom to the making of the Peace. For the Peace is not yet made. We ask America's help in its making. We believe that America can, in that making, impose terms by which the future of world-history shall bear the clear impress of a just and

clearer-sighted view of the needs of a distracted world and of the sane policies which should guide its statecraft."

Is there not a solemn challenge here? In the war, America suffered infinitely less than the European nations. As she did not undergo the material exhaustion, so also she did not undergo the spiritual exhaustion, by which the resiliency of peoples longer in the conflict was almost destroyed. America did not bear the intolerable drag of four years of slaughter. She was not equally caught in the hideous coil of fear and hate and apprehension which left the older nations at the end of the war with nerves distraught all but to the point of madness. America is still buoyant and confident and normal. She preeminently among the nations can bring to the councils of the world the wholesome breath of unfrightened sanity. Is this gift hers to keep unused? Is it for her own exemption that the awful privilege of her advantage was given? Or is there a debt that for its soul's sake America must pay to the world? That is a question which American citizens in general, and particularly the new President in Washington, must gravely ponder.

A CODE FOR ALL MAKERS OF OPINION

One of the chief influences in forming the thought and conscience of the American people undoubtedly is the daily press. Sometimes there seem grave reasons for apprehension as to what this influence may be. There are the "yellow journals," which apparently count no vicious sensationalism too mean to stoop to if it will help to sell more papers to the crowd. There is often a ruthless and brazen disregard of the personal feelings of innocent men and women whose names may be brought into connection with some sordid incident for which they are not responsible. More frequently still there is a sharpness of criticism, and a tendency to score a point at the expense of kindness, to which editors as well as reporters may be unhappily liable. Therefore it comes about that newspapers and other periodicals may irritate when they ought to help, and tear down when they ought to build. Yet in its opportunity the work of the newspaper man is a thrilling thing. Every day he has the chance to mould public opinion and to determine the public will. Great is the service of the man who brings to this work the high stimulus of a clear ideal, so that all that he does is not money-serving, nor time-serving, but constructive of the values which abide.

As President of the United States, Mr. Harding had to speak often on great themes. Some of the things he said as President are worthy of remembrance for their genuineness and truth. But we doubt if anything he has ever said since he came to the Presidency surpassed in excellence the little code which he made out for the reporters of the Marion "Star." He was not then addressing any wide public. He was not making an "effort" with the

country listening to what he said. He was simply expressing to the men who worked with him the standards which he meant to be controlling in the newspaper which was the expression of himself. There is something very fine in the clear manhood they reflect. Few better things could come to America than that all its journalism might adopt for itself the ideals which Warren G. Harding wrought into the newspaper of the "home-town" he loved:

"Remember there are two sides to every question. Get them both.

"Be truthful. Get the facts.

"Mistakes are inevitable, but strive for accuracy. I would rather have one story exactly right than a hundred half wrong.

"Be decent, be fair, be generous.

"Boost, don't knock.

"There's good in everybody. Bring out the good and never needlessly hurt the feelings of anybody.

"In reporting a political gathering, give the facts. Tell the story as it is, not as you would like to have it. Treat all parties alike. If there is any politics to be played, we will play it in our editorial columns.

"Treat all religious matters reverently.

"If it can possibly be avoided, never bring ignominy to an innocent man, woman or child in telling of the misdeeds or misfortunes of a relative.

"Don't wait to be asked, but do it without the asking, and above all be clean and never let a dirty word or suggestive story get into type.

"I want this paper so conducted that it can go into any home without destroying the innocence of any child."

THE NECESSITY OF CHRISTIANITY

In the August number of the Atlantic Monthly, there is a brief article by Ex-President Woodrow Wilson,—the first written expression of his views on social economic questions which has been published since his retirement. It is called "The Roadway from Revolution."

The thought of this article is not new. It is what the voices of a multitude of preachers and other spokesmen for the Christian Church have been proclaiming steadily. But the great prestige of Mr. Wilson gives unusual force to the convictions which he espouses. Sometimes when ministers preach concerning the application of Christianity to matters of state, the captious ask, "What do they know about it?" No one can ask that question in relation to Mr. Wilson. By his experience in the Presidency, by his contact with the War and the problems arising from it,

and by the philosophic bent of his remarkable intellect, he is qualified, as few men are, to understand and to interpret the deeper realities of our time. A re-enforcement comes therefore to all courageous Christian preaching when it can quote from Woodrow Wilson such words as these: "The sum of the whole matter is this, that our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of that spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead. Here is the final challenge to our Churches, to our political organizations, and to our capitalists—to every one who fears God or loves his country. Shall we not all earnestly cooperate to bring in the new day?"

THE PROCLAMATION OF A LIVING FAITH

By the Reverend Charles H. Wells, Ph. D.

Dean of the Theological School of the University of the South.

DURING the middle ages, Orthodoxy, under the name of scholasticism, began its career with the theory that reason was the handmaid of theology, but it carried its theological dogmas so far that it was obliged to separate the two and declare that what was true in theology might be false in reason, and vice versa. We cannot go back to that position, nor divorce religion and science, but in order to escape it, our theological teachings must keep in close alliance with our increasing knowledge. The loss of faith among students in our schools and colleges is due not so much to the teachings which they receive there as it is to the theories and opinions received from immature teaching in Sunday Schools and to prejudiced and distorted views before they come to college. The boy who has been taught that every word of the Book of Genesis was written by Moses by the direct revelation and inspiration of God, and is a literally and infallibly scientifically true account of the beginning of the world and of men, and that his acceptance of Jesus Christ and of Christianity, his whole religious life and the rightful authority of the Church, depends upon his continuing to hold these teachings, faces a terrible, and, I venture to say, an unreasonable and unnecessary alternative when he enters college and takes up the study of biology, astronomy, literature, and ancient history. It is only by keeping his religion and his reason in separate compartments like the water-tight compartments on a ship, as some are able to do, that he can preserve both. This is not imaginary, I know of such cases. Take the great subject of evolution. Evolution is not only inconsistent with true faith in God and in Christian revelation, it furnishes the strongest arguments for the great truths of creation and the revelation in Christ, including the Incarnation, the Golden Rule and the Vicarious Atonement, though there are many traditional opinions and interpretations that must give way, just as there were in the sixteenth century when the Copernican theory, that the sun is the center of the universe around which the earth revolves, replaced the Ptolemaic theory that the earth was the center.

The mission of the Christian prophet and teacher today is to correct the mistaken theories of an older time in order to show the stronger basis on which the real Christianity rests, to show the contribution of modern science with its teachings of evolution and of natural law and order; the bringing out of a clearer rational view of the Bible as the record of the progressive revelation of God based on the assumed results of deeper study; the truer reverence for and understanding of the creed not as the fiat of an external authority or as Bishop Gore says, "Not the instru-

Part of an Ordination Sermon preached at Sewanee, in Commencement Week, June, 1923.

ment to subdue and discipline the souls of men, but as a guide to the Knowledge of God," slowly developed and painfully worked out through the centuries of Christian thought. Such teaching is not destructive, but in the highest sense constructive, laying deep and firm a foundation of faith in a real God, and such an interpretation of the Holy Scriptures, that on it can be built and into it may be fitted the education of college and of life.

Let us teach the stories of the first two chapters of Genesis, not as literal statements of scientific fact, which later teachings in college are bound to overthrow, but as wonderful spiritual revelations truly inspired by God as the creator of the world and of man in His own image through long ages of progressive evolution. Listen to these words by Dr. A. S. Peake, one of the foremost of the conservative English Bible scholars of today, in the preface to his book on the Nature of Scripture, "Our zeal in advocating the critical method and results is partly due to the desire that the Bible may be better understood, partly to our wish to win or retain for faith those to whom the old view of the Bible has become untenable and who are told that the surrender of that old view involves the abandonment of Christianity. In theories of Scripture spun by the human imagination working under the impulse of false reverence, and imposed upon the fact rather than drawn from them, I have long lost all belief." The same is true regarding the nature of the Person of Christ. Modern devotional study is bringing out clearer and higher conceptions of the perfect humanity of Jesus, and thus restoring, and giving a surer basis for, the truth in Christ which it had almost lost or which had been absorbed in the over-emphasis upon Christ's Divinity. The first six General Councils condemned those who denied or obscured the perfect humanity of Jesus, but the Church of the Middle Ages lost that great truth in the exclusive conception of Him as the dread and awful judge seated on the right hand of the Majesty on High. The only representation of the human Jesus in the middle ages was as a helpless infant in the mother's arms, or as a dead body hanging on the cross. All the tender, gracious, winning, human personality of the Jesus of Nazareth was unknown or forgotten. To supply the lost human element which the Christian consciousness yearned for, the Virgin Mary and the Saints were elevated to positions of reverence and adoration to receive the prayers and supplications of the faithful. Consecrated scholarship today is retoring the human Jesus to the Church and to the world; so that again we may have a real Bible, and a real Christ. It is not only the privilege and the mission, but it is the duty and responsibility of the educated clergy, the truth-inspired prophet of today, to make these truths known, and to reveal this deeper union to the people, that they may too revive and strengthen their faith and rejoice in its power and grandeur.

CHRIST GOES BEFORE.

Christ goes before us. Here is the wonder of the world's history. Christ goes before and never will the time come when we shall look back to Him and not forward. Christ goes before. He bids us follow and when we rise up and follow him our lives begin to deepen, when we begin to suffer with Him then we begin to learn true wisdom; when we struggle beneath life's burden we begin to learn what true strength is. Go into Lent this year with the spirit of the true Crusaders of the olden time determined to win our Jerusalem for Christ. Keep near Christ, follow closely in His footsteps, learn to pray as He prayed, seek to do the things we ought to do, not the things we like, in the path of self-sacrifice find the joy of living, take up our Cross as a mother takes up her child and folds it to her bosom and into our hearts and lives will come the harmony of Heavenly music, that music whose blended strains will nerve us for life's duties and difficulties and fill our hearts with angelic courage, and the peace of God shall guard and guide us all the way.

"Lord, Thou canst help when earthly armor faileth;
Lord, Thou canst save when deadly sin assaileth;
Lord, o'er Thy Rock nor death nor hell prevailleth:
Grant us Thy peace, Lord!"

—Ex.

"IF WINTER COMES."

If winter comes, and winds blow wild and chill,
If queenly roses perish with the cold,
Be well assured that in the ashen mold
Shall burgeon lovely gardens that shall fill
The earth with beauty for the wood and hill,
By north wind shorn, bright robes of living green
Shall soon be wrought, unheard, unseen,
By Him who turns destruction to His will.
If winter comes—alas, and it shall come!—
Men's hearts will ache, with lonely brooding pent;
In that bleak hour shall every choir be dumb
That fills our hearts today with sweet content.
Yet Life still reigns, and soon the year will bring
Maytime and joy, with all things blossoming.

—Thomas Curtis Clarke, in *The Christian Century*.

ANSWERED PRAYER.

God answers prayer; sometimes when hearts are weak—
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when He does not speak,
For He whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, His promises are sure to those who seek.
—Myra Goodwin Plantz.

MULTIPLYING THE MISSIONARY

II.

By a Layman

"WELL, I have my answer in dramatic form. I was talking to you last week about who is going to do the speaking. Do you remember I tried to put you in a hole. I spoke from my own experience when I said that the rector cannot do it alone. To be sure every time he preaches the religion of Jesus Christ and His Church he is preaching the Church's work. But what I mean is that he has to cover so many things that he cannot pile on the facts. One pithy sermon will illuminate those facts for a long time, but first the facts must be there. And I said we cannot depend on the missionary to do it because there aren't enough of him to go around."

"My answer is what I call 'the relay man.' The missionary is the first-hand man. He can talk about the more romantic aspects of the Church's Mission from first-hand experience. He has been there and we always get a little thrill anyway out of just looking at him. If he is an eloquent speaker we may be inspired. But even if he is a poor speaker he has done some good, because he has humanized the subject for us by his presence."

"But there are a lot of heresies connected with the first-hand speaker. One of them is that it is up to him to arouse interest in that whole work of Church extension of which his field is a part. Now that is wrong. He performs the service of telling you about it. He tries to make it vivid. He tries to make it real. He makes up the deficiencies in your imagination. It is the Spirit of God, in the teaching office of the Church, in the communion of prayer, in worship and in sacrament that moves over the face of these pictures in your mind and they become edge of God through Jesus Christ, to him. In filling your mind with those pictures, the missionary is a great aid."

"Another heresy is that having once heard a missionary for God, and you want, you must want, to take the knowledge transfused. You recognize your neighbor and his need from, let us say, China you must not have another one for a long time. To be sure if it is possible to ring all the changes you should do it. But underlying this idea is the feeling that our people will get tired of hearing so much about China."

"And it is true. They will get tired of hearing about China, just as they at some time or other get tired of everything. They get tired of hearing that they must go to Church, and they get tired of having their Christian duty preached to them. They get tired of doing good works, and I fear they sometimes get tired of trying to have faith."

But the Church must not get tired of presenting all these things. The Church must never be weary in well doing. Coming down to our application, we must put China and every other field of the Church's work before our people persistently and insistently until they know it as well as they know the politics of the day—though I have my doubts as to how well they know that. But you see my point. We are creating a fire and we have to have fuel and a lot of it."

"The missionary usually brings good fuel and the parish priest can apply a timely match and start a fire but more fuel is needed, because the missionary comes seldom, and some places he has never been at all."

"Now, here is my solution. The other day I saw Tom Higgins learning to make an address on the Work of the Church. Tom is a devoted member of a parish not far from here and is the salt of the earth. He is not a speaker. There is only one kind of meeting at which he ever says much with the result that at every other meeting he gets red in the face and begins by saying 'Worthy Chairman.' He is a foreman in the local factory and he doesn't always give English grammar a fair show. But that's nothing here nor there. The point is that he is a good Churchman and men know that he is good stuff all the way through. His rector got him fired with this idea and since Tom couldn't make a speech of his own the rector was teaching him one. He enjoyed it. He was as pleased as a small child when he had been taught to breathe properly so that the last word in a sentence was as strong as the first. You could see pride written all over his face when he learned to tell a funny story in such a way that it was actually funny. He was learning a short address on a missionary field and the rector plans to put him through all the organizations in the parish with that address. Tom is a man, a real man. He will say that speech sincerely. He will have added that much to the consciousness of all the people in that parish that the Church's Task is the greatest task that any man can envisage."

"The rector started with Tom for a certain reason. There are others in the parish better qualified than Tom, in edu-

cation, polish and intelligence. They can hardly excuse themselves if Tom can do it. They perhaps won't need to be taught a speech. Merely an outline or nothing but the material will do it."

"And this sort of thing has a snowball effect. Tom will be picking up new facts about his special field all the time, from the newspaper, from the magazines, and from Church literature. His eye will light with a proprietary air on anything that mentions his field. And he will have the pride that every workman has in his job. He will be improving his speech, picking up new stories, perfecting his delivery. It will be easier to teach him a new speech. He will talk more freely in Church meetings. And he will perform be an example in interest in the Church's whole work."

"Imagine something like that done in the Church on any large scale. The Liberty Loan organization did it and by a spasmodic burst of speed covered a nation of one hundred million people. Speakers were used in that who couldn't make a speech of their own. They were given a speech to learn. And equal intelligence, equal devotion are to be found in the Church. We have not begun to use the lay power in the Church. Practically every parish in this Church can enlist one man in such service, many can get a dozen. Some can provide leaders who in Diocesan or city centres polish off the potential speakers."

"Let somebody at the Church Missions House in New York see to it that material is available. They already supply packets of articles, stories, pictures and so forth on the different fields. That service could be expanded. They could supply speeches, in full and in outline. They could get up some simple instructions for the beginning speaker. And they could supply somebody who would go to a Diocesan centre and give a little training to selected men. The Diocesan office could set up similar work. At any rate the material is available, the Church is full of the men. All that is waiting is for somebody to bring the two together."

"Then we would have a situation that would be a sort of pyramid. A lot of lay informational speakers pounding away throughout the year at the parish, through every organization in it, telling what the Church is doing and what lies before the Church waiting to be done. On top of that, the rector comes with periodical teaching on the mission (not the missions) of the Church and the apex would be the address from the man who has been there, the missionary, whether he be from China or from the Bowery."

"Humanly speaking, that's all that can be done. Somewhere, somehow, in worship, or prayer, or sacrament, God speaks to the individual member of the Church and a flood of light is let in on the accumulated facts. He sees his obligation and opportunity—and rises to it."

"Picture to yourself anywhere from a thousand to five thousand laymen in this work more or less able to talk on the different aspects of the world's need of Christ and His Church. Remember that each one of these men must have become pretty well committed to enthusiasm for the cause which he speaks of. Remember that he is going to be a radiating point for information in many other ways than as a public speaker. His knowledge and his activity are going to influence his contacts with his fellow men in the shop, at the club and in the home social gatherings. If the effort did nothing more than influence the speakers it would be valuable. But several thousand laymen talking in the Church must have a greater effect than that. Leaders in the Church everywhere are expressing the conviction that our people have the devotion, have the talents, have the means to do the Church's work on a scale that will more adequately show forth our profession of allegiance to Jesus Christ. What is needed, they say, is education, a lot of it, thoroughly, persistently given. When it is seen in all its compelling power what the Church means to the world, there will not be lacking the spirit of love and service which will enable the Church to perform her great service to Her Lord and to mankind."

"Of course it will take some work to do this. But isn't it worth much more work than that?"

"We have got to break down the feeling that the relay man can't do it. I have constantly in the Speakers' Bureau requests, and every time I try to give them a 'relay man' they object. If we can supply the 'relay man,' then the job may be done and I know that we can get the men."

"We have so many missionaries and six times as many requests."

CHINA AT THE PRESENT DAY

By Dr. D. Willard Lyon

(Dr. D. Willard Lyon, an Associate General Secretary of the Foreign Division of the International Committee, Y. M. C. A., went to China in 1895 as the Committee's first secretary to that land. Twenty-four years of his life has been given to service there. He has just revisited China after four years' absence. Significant changes which took place during that interval are indicated and discussed by him in the following article.)

It is absorbingly fascinating to watch the rebuilding of a nation. What I have had the privilege of seeing in China since I first went out in 1895 would make a story that for marvelous changes might even outclass Rip Van Winkle. Even more surprising, however, than the transformations of a quarter century are the radical changes which have taken place within the past four years. I returned to China in January, 1923, having been away from that country a little less than four years. During the five months I spent there I formed the following impressions:

1. In Politics: Changes are so kaleidoscopic in the realm of politics that to analyze their trend is difficult indeed. Four years ago the outstanding aspects of the political situation in China were: First, the power of the military governors, and second, the lack on the part of the people of a sense of need for national unity.

The military governors had come into possession of power through the circumstances which obtained at the foundation of the Chinese Republic. Their power increased from year to year in proportion as they were able to secure funds with which to support growing provincial armies. Four years ago it seemed as if it might become a struggle to the finish among the military governors themselves. Those who had been most powerful had taken places of leadership among their fellow governors. It looked quite possible that among them one would rise to the place of supreme leadership and that China would be ruled by a military dictatorship.

Today the situation is entirely different. These military governors or Tuchuns, as they are called, find it difficult to collect the taxes necessary to maintain their large armies. Their support from the Central Government has been largely cut off. They have no more securities which they can mortgage to outside nations in exchange for loans. They have, therefore, been forced to begin the process of demobilization. Their power is gradually disintegrating. In some provinces the Tuchun has so completely lost his power that in his place a number of independent military leaders have arisen. It has been stated on good authority that in the Canton Province alone there are as many as twenty-seven independent military leaders.

This disintegration of the Tu-chunate has resulted in throwing many soldiers out of employment. These soldiers have retained their arms and ammunition and in the absence of other means of livelihood have become bandits. Conditions are of course distressing but the fact that the situation exists at all is an evidence of the weakening of the power of the Tu-chuns who have been, during the past few years, the chief obstacle of national unification.

Four years ago there was little public opinion on national issues. The past history of China has not made necessary a strong national consciousness. Local self-government has been so fully democratic and so satisfying to the people that it mattered little to them how strong or weak the Government at Peking might be. Conditions today are tending towards making a united federal government with power an absolute necessity. The people are rapidly coming to realize this necessity. Four years ago the report of the action of the Versailles Conference regarding the return of the German rights in China to Japan aroused such a flame of indignation that it spread over China like a forest fire. Rapidly, during the intervening months, great waves of public opinion have surged across the country. The student class took the lead in public demonstrations on patriotic lines. Their lead has been followed by the Chambers of Commerce all over the country, which are now united in a national organization, and by the provincial educational agencies, which are also nationally federated. It will thus be seen that students, educators and the leaders of business are united in promoting a stronger and more nation-wide national consciousness. This factor is one which forebodes great good for China's future.

2. In Language: Four years ago the written and spoken languages were as far apart as Latin and English. Imagine what it would mean to education, commerce and science if every newspaper in America and every text-book and every other book for public information, were issued in the

Latin language; only those able to read Latin would be in a position to transact business or keep abreast of the times! China's situation four years ago was not unlike what America's situation would be under such conditions. During these four years, however, there has come a complete revolution in thought and practice regarding printed literature. Newspapers and books are now printed in the speech of every-day life. They can be read aloud to the illiterate and understood by them. The moderately educated can read them directly and independently. The prejudice of the well educated against literature of so simple a type has been wholly removed. This revolution in the use of the Chinese language is to my mind a greater revolution than the one which eleven years ago brought the Chinese Republic into existence.

3. In Education: When I first went to China there were no public schools. All private schools taught nothing but the classics. Twenty-one years ago a system of public education was inaugurated in which the dominating element was still the Chinese Classics. Ten years later this system was remodeled on Japanese lines in which uniformity of study was the basic principle. All children were to be educated alike. Only last year a complete new system, modeled chiefly on American ideals and standards, was adopted by the educational authorities of the country. This system emphasizes individuality and provides practical education for present-day needs. It is compulsory for the first four years of a child's life. It does not require a very strong imagination to picture what great changes are likely to be produced by the introduction of a system so up-to-date as the one established in 1922.

One of China's fundamental problems is that of reducing the illiteracy of her people. Nine-tenths of the present population of China can neither read nor write. Democracy cannot be safe nor universal until the people are educated. China is, therefore, confronted with the necessity not only of providing a public school education for its children but some adequate means whereby a large percentage of its adult population can also learn to read. Within the past four years many cities have organized night classes for adults. Some cities have found it practicable to promote special campaigns for adult education. In one city one hundred and fifty simultaneous classes were organized for teaching illiterates, and at the end of four months one thousand of these illiterates were given certificates indicating that they had become able to read and write. Some cities are using lantern slides as a basis for instruction of the masses.

4. In Industry: In China, as in European countries of two centuries ago, industry has in the past been organized on the principle of family units. A family devoted itself to some industry and the factory was included within the property belonging to the family. The introduction of modern machinery in China, calling for the concentration of large numbers of laborers and highly equipped factories, has introduced a radical change. This change, although already in progress four years ago, had been greatly accelerated during the period of my absence from China. The number of factories has approximately doubled. The workers who were formerly protected by the traditions emanating from the family system in China have now been thrown together under new conditions over which they have no control. There are no laws to prevent unprincipled employers from using child labor or from exacting excessive hours of labor from all workers. In this period of transition, when China is seeking to find herself we must look for her protection to the governments of other countries. No foreign nation should permit any of its nationals to establish factories in China under conditions which would give them a free hand to exploit Chinese labor. Any other policy on the part of foreign governments will ultimately, in my judgment, prove a boomerang. If, for example, America should permit Americans to go to China and erect factories which, by the use of sweat-shop methods, could produce goods to undersell American goods, the American people would ultimately have to pay the bill in unfavorable competition. The motive of self-interest alone should lead our government to take measures to protect Chinese laborers from exploitation. Still more should the humanitarian motive operate to make foreign governments use every possible means to protect the working man of China from the perils of the present hour. The crisis introduced by modern industry in China has been most acute within the past four years.

5. In Social Relations: The break-up of the large families into smaller units has produced social changes nothing

short of revolutionary. The increased freedom in relations between the sexes has suddenly thrown Chinese women into a condition of unprotected peril. Both of these social currents have been greatly accelerated within the brief period of which I am speaking. The evils of the sudden changes which have taken place in social relations are so great as to justify an appeal to the best social thinkers of America to come to the help of China at this her time of need in order to guide her in the readjustments which the times demand.

6. In mental attitude: Old China was conservative. Her conservatism was rooted in Confucianism. New China is progressive. The young men and young women of China have their faces irrevocably turned forward. The man who was considered progressive ten years ago is now thought of as a conservative. This change in mental attitude has been greatly augmented within the past four years.

7. In Morals and Religion: There is perhaps a general tendency to laxity in morals due to the social changes to

which reference has already been made. On the other hand, thoughtful men, who are expressing themselves in private conversation or in the press are emphasizing more than ever the necessity for a moral basis in the new social order. There has apparently come over the country a realization of the inadequacy of political ethics to accomplish the moral results needed. There is, therefore, greater interest in religion than at any time in my experience. There is a suspicion of the so-called Christian nations. The great war has been taken as an evidence of failure of Christ's principles to permeate Western society. I find very little unfavorable criticism regarding the character and teachings of Jesus, but I find the bitterest kind of criticism against the wrongs which exist in industry, commerce, and international relations among Christian nations. The Chinese demand a restudy of the teachings and spirit of Jesus. They are willing to accept Him, but they do not find it easy to accept our Western interpretation of His spirit.

Letters to the Editor

In this Department the Editor will at all times welcome communications expressing opinions on the various topics which are engaging the attention of the Church. But the Editor will not hold himself responsible for such opinions.

No "Letter to the Editor" will appear in our columns except over the signature of the writer.

WANTED: PICTURES OF MISSIONARIES.

Editor:

Among the pictures at the Theological Seminary in Virginia of those who have gone from the Seminary to the foreign missionary work of the world, no pictures are to be found of the following graduates of the Seminary who went into the missionary service.

China	Class.
Rev. Henry W. Woods	1844
Rev. Thomas L. Franklin	1844
Rev. Francis A. Cox	1922
Rev. William H. Weigel	1922

Africa	
Rev. Samuel Hazlehurst	1842
Rev. E. J. P. Messenger	1845
Rev. Owen P. Thackara	1845

Japan	
Rev. Takeshi Naide	1922

Brazil	
Rev. William Mathews Merrick	1904

Alaska	
Rev. Guy D. Christian	1909
Rev. Philip H. Williams	1913

Cuba	
Rev. Francis de S. Carroll	1906
Rev. Kenneth L. Houlder	1922

Honolulu	
Rt. Rev. Dr. John D. La Mothe	1894

It is greatly desired that pictures of these missionaries may be secured in time to have their photographs incorporated in the second volume of the History of the Seminary. If this notice should come to the attention of relatives or friends who can help in this matter, their attention to this notice will be greatly appreciated. Kindly address the Rev. W. A. R. Goodwin, the College of William and Mary, Williamsburg, Virginia.

W. A. R. GOODWIN.

Williamsburg, Va.

"THE PURE GOSPEL."

Mr. Editor:

The discussion relating to the "Pure Gospel"—what it is, and how it should be preached, inclines me to say a word on the subject.

If the "Pure Gospel" does not include and promote as far as possible the practical expression and application of it, giving definite instructions to all the affairs of life, it

would seem to be a very limited Gospel. Our Lord was most practical in His application of it, giving definite instructions to all who came to Him, as in St. Luke 3:10-14, "And the people asked Him saying, And what shall we do then?" etc. If the clergy are the ambassadors of Christ, and through their knowledge and studies of His life better fitted to express the practical application of the Gospel, to all that concerns humanity, why should not the pulpit be the place to voice it to those who need to benefit by and practice it? I think it would rather encourage many to come to church, who otherwise might be indifferent, when the Gospel is applied practically to matters that affect and interest them most, and in which all should take a human and Christian interest.

The practical application of the "Pure Gospel" to everything in life, is surely a crying need, and the pulpit a chance to voice it to many who otherwise might not think of or realize its application to all things.

M. P. BRYAN.

Baltimore, Md.

A "CHRISTIAN CELEBRATION OF THE FOURTH OF JULY."

Our Indian Churchmen on the Rosebud Reservation in South Dakota some weeks ago planned a "Christian Celebration of the Fourth of July," and took pains to invite Bishop Roberts two months in advance, to make sure of securing him.

Calvary Chapel stands on a hill, with its flagpole in front. At the foot of the hill is the Guild Hall, in a beautiful grove of trees. White tents of Indians from all the Reservation spread about this center.

An informal but inspiring church service took place the night of July 3, with prayers for the Church's work throughout the world. On July 4, Wednesday, the bell in the tower rang at 5:30, and at 6 the church was filled with Indians for an early Eucharist. At 9, at the service of Morning Prayer, Archdeacon Ashley read the Declaration of Independence in the Dakota language, and the suffragan bishop preached on the meaning of Independence Day.

After this, a feast. Early in the afternoon a procession with flags, and banners of the Reservation chapels, marched to the monument erected by the Indians to the memory of the first Indian boy killed in France (a member of Calvary congregation), and there they formally declared allegiance to the flag, and listened to the Declaration again, this time in English, and to an address from the superintendent of the Reservation, the whole ceremony simple but impressive.

Then amusements and athletics and in the evening an entertaining program in the Guild Hall, and fireworks on the hill.

So much for the Indians' idea of a fitting Fourth of July—worship, prayer, instruction, renewed allegiance, and all round friendliness. Bishop Roberts suggests that "Americans" of later date might note and copy.

SANTA TERESA'S BOOK MARK.

"Let nothing disturb thee,
Nothing affright thee,
All things are passing,
God never changeth.
Patient endurance,
Attaineth to all things.
Whom God possesseth,
In nothing is wanting.
Alone, God sufficeth."

Christianity and the Community

Thy Kingdom Come on Earth

THE REV. R. CARY MONTAGUE, Editor.

IT'S UP TO YOU.

"Isn't it awful?"

"It certainly is. I think it's almost disgraceful."

"Of course something will be done about it."

"Oh, I suppose so. Something ought to be done right away."

"How soon do you think they will begin?"

"I don't know, but it ought not to be later than the middle of September."

"No, I should think not."

"Who will take part?"

"I have not heard yet, but I imagine it will be the best men in the Diocese."

"Where will they begin?"

"I don't know, but I think in the country, while the weather is good."

"I suppose so and go into the towns and cities later on as it gets colder."

"Yes, then the people will be back in the cities."

Have you ever heard an animated conversation like this carried on between two enthusiastic ladies in a voice which was loud enough not to be at all confidential? If you did, you would be apt to stop and listen, would you not? Perhaps you might even take part in such a conversation and ask what it was all about.

Well, we will let you into the secret and tell you what it is about.

The excitement is just this, that in the first six months of this year this Protestant Episcopal Church of ours is away behind in meeting the various Diocesan quotas.

That statement is not applicable just to a few parishes, nor even to a few Dioceses, it is the general condition all over the country, and just as was said above, "It's awful!" It's disgraceful!" and "Something certainly ought to be done about it!"

Of course the vital question is what shall we do? The first thing to do is to get interested. You know Church work is just the opposite from banking in the business world. A debt is created and then the debtor has to pay the interest on it, but there is no interest unless there is a principal on which to base it.

Now, in the Church it is just opposite. The first thing you must create is interest, and if you can arouse the interest of your Church people you can get the principal.

As John R. Mott once said in a war drive for the Y. M. C. A.: "The Episcopalians have got the money, and I'm going to get it"—and he did.

It has been suggested to the members of the Woman's Auxiliary that they make this matter a topic of excited conversation wherever a few of them are gathered together on any kind of an occasion. That will be a good plan, but it should not be left entirely to the women to talk about this thing. They are good talkers. We all know that. But they are not the only talkers in the Church, though sometimes it may seem to them and to others that this incident might apply, which was recently related at the meeting of a Civic Club.

A husband and wife arrived home about the same time one evening, she from visiting around among her friends where she had picked up a number of interesting and amusing incidents; and he from his office where he had been standing over figures and letters all day.

He picked up the paper, and proceeded to bury himself in it, while she fired one remark after another against

the outside page behind which he sat. Finally, he exclaimed: "Do you know the difference between an umbrella and a woman?"

"No," she replied blandly. "What is it?"

"You can shut up an umbrella, but you can't shut up a woman."

She meditated on this a few minutes, and then asked innocently, "Do you know why a woman is like an umbrella?"

"No!" he replied peevishly.

"Well," was the triumphant answer, "they are both fastened to a stick."

Mr. Lewis B. Franklin, the Church's Treasurer, is an able young business man, who has given up the prospect of a great financial career to serve his Church. We have no right to take such a man and "fasten him to a stick." We must give him hearty and earnest support. The question of "raising the quota" is not a matter to be left for the heads of the Diocese to worry about, but should rest on the hearts of every communicant in every parish. We firmly believe that all that is necessary is to bring home to our people the personal responsibility of each one for the meeting of the Church's obligation in order to accomplish that great result.

PREPARING A SERMON THROUGH VISITING THE PEOPLE.

We take the liberty of quoting herewith from a private letter, the following encouraging words: "Your optimism has been very helpful to me, especially at times when I have been in a bitter frame of mind." This sentence, however, immediately follows: "But surely sometimes you see a great deal of the other side of life." Surely we do, but one glory of working for the Master is, that, although it brings us in constant touch with misery and sorrow, the very fact that we are assured of His leadership gives us a buoyancy to face these situations.

This same correspondent goes on to say, "I want to call your attention to a condition existing in a greater or less degree in many of our churches, seen more clearly on the whole, for obvious reasons, by the laity than by the clergy, and viewed by many of them with growing alarm. I refer to the widening of the gulf between the clergy and the laity—the loss of personal contact, personal interest, caused in large measure, many of us believe, by the steady decline of pastoral visiting."

We do not quote this with the desire to criticise our clerical brethren, but for the purpose of presenting to them the view of at least some of the laity.

There is a value in pastoral visiting, especially in the smaller parishes, which the clergy do not always appreciate. Many think they haven't the time to take from the preparation of their sermons. The remark, "I can give either my head or my heels to the congregation, but not both," is sometimes heard. The preparation of two, or even one good sermon a week involves a great deal more time and thought than many of the laity appreciate, nevertheless, we believe that a certain amount of regular pastoral visiting would be an aid, rather than a hindrance to the preparation of the sermon. It would give greater insight into the needs, viewpoint, and mental attitude of those to whom we have to preach. Two hours a day regularly given to calls, which never need to exceed twenty minutes in length, would accomplish a lot in a year's time, and would go a long way toward satisfying the complaint recorded above.

THE HEAVENLY FOOD.

Bread of Heaven,
Christ, by Whom alone we live,
Bread, that came to us from Heaven,
My poor soul can never thrive,
Unless Thou appease its craving;
Oh, it hungers only after Thee;—
Feed Thou me!

—Moravian Hymn.

Army Chaplains in Summer Training Camps

The Summer season, which is a period of relaxation for the majority of people in the business world, is for the Army a period of intensive work in the various Summer Training Camps. This period of training affords the chaplain an opportunity to demonstrate the importance of the work of his department, and its proper relation to the general scheme of things military. It is important that the civilian clergy and the lay members of all Christian bodies should have knowledge of, and lend their moral support to, the work of the Chaplains' Corps.

The following account of what is being done at Camp Custer, Michigan, is written with the idea of presenting to the members of the Episcopal Church, in concrete form, what is being accomplished, and what is being attempted, in the way of increasing the efficiency of the Chaplains' Department.

By the terms of the National Defense Act the Army at present consists of three component parts, the Regular Army, the Reserve Corps and the National Guard. The Regular Army is made up of professional soldiers whose chief function is the training of the volunteers. From June 15 to September 1, this training takes the form of out of door work in Summer Camps. The volunteer soldiers come to these camps in different groups. First, in June, come the young men who are studying military science as a part of their college course. These young men are candidates for future commissions in the Officers' Reserve Corps. They are not yet members of the Corps, but are fitting themselves to become such.

In July the Officers' Reserve Corps and the National Guard come for their period of out-door training. During August the Citizens' Military Training Camp is in session. This C. M. T. C. Camp is composed of young men from the high school and from business life. Any young man who has passed his sixteenth birthday and can produce the necessary certificates as to his moral character, is eligible.

This group receives a month's training without cost to themselves, but take no obligation as to future military service.

Thus thousands of young men in these various groups, in addition to the officers and men of the Regular Army, are ministered to by Army Chaplains during the summer training season. At Camp Custer, which is a typical camp, the work is carried on as follows: Two Regular Army Chaplains are on duty, Chaplain C. P. Fletcher, of the Methodist Episcopal Church, and Chaplain H. R. Fell, of our own Church. Chaplain Fell celebrates the Holy Communion every Sunday at an early hour. At a later hour a short general service is held, at which the chaplains alternate in making the address. On week-days the usual ministrations to men in the hospital and other routine forms of chaplain's work are carried on. But in addition to their ordinary work, the chaplains in these camps have a place on the training schedule for the delivery of lectures on Citizenship and on Character Building. These are two distinct courses of lectures, and are given to each of the groups of younger men. The chaplains have nothing whatever to do with the purely recreational program other than to manifest that general interest which the civilian pastor would naturally take in the social activities of his young people. Their work is exclusively religious in the broad sense

of the term, and is considered to be of sufficient importance to occupy their entire time and energy. This is significant of the changed status of the chaplain, brought about by the experience gained in the late war, and through the interest manifested by the various religious bodies in the chaplains' affairs, as evidenced by such conferences as that held recently, under the auspices of the War Department, at Washington. Bulletins setting forth the findings of this conference were sent to all Army Posts. The reaction to these bulletins was immediate. At Camp Custer the relations between the chaplains and those in command are most cordial. Yet, even at this camp, where conditions approach the ideal, the receipt of this bulletin was the decided factor in determining that a certain detail, on the border line between religious and morale work, should be cared for by some one other than a chaplain. This is a concrete illustration of the effect of such expressions of the religious sentiments of the Nation in guiding both chaplains and other officers as to what constitutes the proper and most useful sphere of activity for those who hold the position of religious specialists on the commanding officer's staff.

From the point of view of the religious organizations of the Nation, the outstanding feature of this summer's training schedule is the fact that, for the first time, a number of chaplains of the Officers' Reserve Corps have been ordered to active duty as students under the same conditions as officers of the line, medical officers and others. This is a recognition of the importance of the chaplain's office which has long been sought. Chaplains Fletcher and Fell were ordered to prepare a training schedule and detailed as instructors. This schedule, as is customary with all such schedules, passed under the eyes of various officers, before reaching the Commanding Officer and being formally approved. This scrutiny of the schedule was a source of information to these officers, and gave them quite a new idea as to the variety and importance of the chaplains' duties. If this were the only effect of the preparation of such a schedule it would be abundantly worth while. Eleven Reserve Corps Chaplains are taking the course at Camp Custer. They represent six or seven religious bodies. None of our own clergy, however, are amongst the number. They are enthusiastic as to the value of the course, and have expressed the opinion that many other chaplains would have been glad to come, even at their own expense, had they known what the course would be like. Space forbids the publication of the complete schedule, but amongst the subjects discussed are the following: "Organization of the Chaplains' Corps," "The Chaplains' School," "The Chaplains and Morale," "The Guard House and the Hospital," "Conduct of Funerals," "The Chaplains and Welfare Societies," "Religious Services," "First Aid in War," "Relation of Chaplain to Recreation Officer," "Local Community Cooperation," etc. One of the features of the course was a dinner and conference at a lake resort near the camp. This conference was attended by the chaplains, local clergy from Battle Creek and Kalamazoo and a representative of the Red Cross. Each had his contribution to make to the discussion, and the civilian clergy expressed themselves as having gotten a new vision of

the opportunities and responsibilities connected with the office of chaplain. Chaplain Fell presided. Bishop John Newton McCormick, of the Diocese of Western Michigan and Headquarters Chaplain O. R. C., Eighty-fifth Division, made the opening address, an echo from the larger conference held recently in Washington. Brigadier-General George Van Horn Moseley, the Camp Commander, was present who spoke of the importance of the chaplains' work and the need for cooperation on the part of the Churches.

From the standpoint of our own particular Church, this summer training, especially the training of chaplains, offers an unique opportunity for the explanation of our position as it concerns the great Protestant denominations on the one hand, and the Roman Catholic Church on the other. The statement of our principles inevitably comes out in connection with discussions regarding the administration of sacraments to the sick in hospitals and the necessary provision for celebrations of the Holy Communion on Sundays, regardless of what other services may be held.

At Camp Custer, which is in the Diocese of Western Michigan, the Church is fortunate in being represented by Bishop McCormick, who because of his experience in the late war and his position in the Officers' Reserve Corps, is peculiarly fitted to back up the chaplains in their work. He has already made two visits to the camp this summer, and expects to come again. His first visit extended over a period of three days as a guest of General Moseley. The Corps Area Commander was here at the same time. The Bishop was introduced by our Chaplain as his spiritual Corps Area Commandant, to whom he had to report, and was affectionately adopted as such by the Camp, being referred to as "Our Bishop." On the occasion of this visit he celebrated the Holy Communion in the Chaplains' Tent at an early hour Sunday morning. Later in the day he addressed the men at a general service in the Liberty Theatre. On the following Monday he met the young men of the Reserve Officers' Training Corps and many of their parents, who had been invited to spend this day with their sons in camp. The Bishop's second visit was for the purpose of establishing a point of contact with the members of the Officers' Reserve Corps, particularly with the chaplains. He opened their conference with local clergy at Gull Lake, and met the chaplains for a special conference regarding their own peculiar problems at Camp the following morning. He plans to come again in August, during the session of the Citizens' Military Training Camp. His active interest and recognized position as a spiritual leader in the camp is a source of strength, not only to our own chaplain, but to all the chaplains on duty at this place, and to the Corps as a whole. Our clergy at Battle Creek and Kalamazoo, the Rev. William G. Studwell and the Rev. J. H. Bishop have also shown such active interest that they are turned to naturally as leaders when local cooperation is sought. A knowledge of these facts may encourage some of the brethren who are wondering what is wrong with the Church. There is nothing wrong with her in the Army. She occupied a strategic position. The attention of such of our clergy as served in the Chaplains' Corps during the late war is called to the fact that until November 11, 1923, any officer of the late emergency forces can be commissioned in the Officers Reserve Corps without examination. It is im-

portant that our Church be well represented in this Corps. Its officers will be assigned as rapidly as possible to de-

finite organizations and be called automatically for service in the event of need.

The Summer School at Charlottesville

Four Virginia Dioceses and Washington Participate in Excellent Conference.

The eighth annual meeting of the Church Summer School at the University of Virginia was universally acclaimed to be "the best yet" by those who had attended its sessions for many years.

The enrollment reached over three hundred with all four of the Virginia Dioceses and Washington represented. Bishops Brown, Thomson, Jett, Gravatt and Lloyd were present, and preached or conducted conferences of the clergy and the laity.

The instruction was of a most practical nature, being given by persons who had had actual experience of the things whereof they spoke in such matters as the "Young Peoples' Movement," "Social Service" and "How to Teach the Old Testament," and by masters of the subjects in lines like "The Apostolic Church," "The Presentation of the Program," "The Pupil," "The Teacher," and others.

If there was a criticism it was the program offered too many good things, making it exceedingly difficult to make a choice and stick to it.

The first evening, as usual, was given to an introduction of the faculty, there being several new members, who, though, by no means strangers to the people of the Dioceses present made their bow for the first time as instructors.

Among these were the Rev. Karl M. Block, whose specialty is work with the young people. He has been peculiarly successful in this phase of Church activity in his own parish of St. John's, Roanoke, Va., where last Easter his young people had entire charge of an Easter service, including the addresses that stirred the whole parish to its very depth. His classes were intensely interesting, and attracted a large number every day. The experience he is gaining through the summer will be given to the Southern Churchman readers next fall and winter when he will resume the department he had last year.

Another instructor who was a new acquaintance to the habitués of this school, was the Rev. C. E. McAllister of St. John's Church, Hampton, Va. He had two courses which he was able to connect in a very helpful way. Sequence III of the Christian Nurture Series given at 10 A. M. naturally led up to How to Teach the Old Testament at 11. Mr. McAllister's excellent handling of these two subjects, which are so vitally important at the present time, was most interesting and instructive, and created a great deal of favorable comment.

The Rev. R. Cary Montague was another who made his first appearance in the role of instructor. His course in Christian Social Service was of an exceedingly practical nature. With the exception of four lectures showing the Biblical origin of most of our present lines of social service, it was almost entirely based on his own experiences as City Missionary of Richmond, and on a broader scale as Executive Secretary for Social Service in the Diocese of Virginia. He particularly urged closer cooperation with such state agencies as the Board of Public Health, Public Welfare and Rehabilitation Bureaus. Great interest was manifested in this

direction by the unusually large attendance at this class, an average of over sixty being maintained throughout the two weeks.

Miss Cooper's class in Story-telling was another feature of the school that gave pupils much to take home with them.

Dr. Caley and Mrs. Loman are both familiar figures in Church Conferences and Summer Schools, but neither of them is ever stale, either in matter or method of presentation, and they never fail to hold the interest and attention of their pupils.

Mr. Lewis B. Franklin is a real master of the discussion method of instruction, and he never allowed his period to pass without drawing many expressions of the views of the members of the class on the subject under consideration. He made his hearers share in his own sense of responsibility for carrying out successfully the entire program of the whole Church. His plan was to present the need of every mission field, and of the home departments, and to conclude with an appeal and pre-

sentation of the responsibility of personal stewardship that sank into the conscience of every one of his hearers.

The recreational features under the direction of the Rev. Noble C. Powell were splendid, although the weather was a great hinderance to a successful carrying out of this feature of the program, as it was excessively hot, or else pouring rain most of the time. These conditions also prevented the sunset services from being the success they were last year.

To many the most impressive event of the whole two weeks was the service on the last afternoon entirely in charge of the young people in which about fifty boys and girls took part, comprising the choir, the readers and the speaker. The earnestness and reverence of these young people, who will be the Church leaders of a few years hence, was only equalled by the excellent judgment which they displayed in the selection of their hymns, their psalter reading, and the quiet dignity of the addresses. They had charge, too, of the final social evening, and showed by their pranks, their good-natured and witty hits at the faculty, that religion by no means takes the life out of the youthful, but rather adds to their bright joyousness.

In this brief account it has been impossible to touch on all the important features of this profitable instructive and inspiring two weeks.

Church Intelligence

Impressive Memorial Service for President Harding at the University of the South.

An impressive memorial service for the late President, Warren G. Harding, was held at the University of the South, Sewanee, Tenn., on Sunday, August 5. The Memorial Address was made by the Rt. Rev. Thomas F. Gailor, S. T. D., President of the National Council, who is spending the summer at his home in Sewanee. Bishop Guerry, of South Carolina; Bishop Mikell, of Atlanta, and the Rev. Francis M. Osborne, Chaplain of the University, conducted the service. The officers and faculty of the University, in cap and gown, and a number of visiting clergy vested, with a full vested choir, made an impressive procession. Sewanee is crowded with visitors and these attended the service en masse. Appropriate lessons, prayers and music gave a fitting setting to the address. The offertory solo was in the words of the fifty-second chapter of Isaiah, being the prophet's message of consolation to his afflicted nation. Bishop Gailor briefly rehearsed the events in the life of President Harding from his simple boyhood in the home of a modest Ohio physician to his entrance into the White House, and paid a tribute to the personal qualities by which he had won promotion. He also expressed his belief that President Harding's more recent utterances in favor of a World Court were the outcome of his Christian conviction that his party and this nation must be led into the path of international service. In concluding, the speaker especially commended the emulation of the simple and homely qualities of Christian and democratic manhood as a basis for the

perpetuation of the life of this republic, and without which we may not hope to preserve for the good of the human race that which our forefathers have so well begun.

The Twelfth Sunday After Trinity.

The Twelfth Sunday after Trinity, known as Deaf Mute or Ephphatha Sunday, falls this year on August 19. The Day will be fittingly observed with special prayers, sermons and addresses at all the services of the Deaf Mute Missions of our Church.

One hundred and six years ago two variations of the sign language of Deaf Mutes, one known as the silent language of the hand and the other as lip reading, were introduced into the United States. The former was imported from France by the Rev. Thomas Hopkins Gallaudet, a special messenger selected for the purpose by a group of wealthy men and women living in Massachusetts, and the latter from Germany by an unknown teacher.

It is in these silent languages, differing slightly in form though not in ideal, that the old, old story from the Gospel of St. Mark, Chapter VII, verse 31, will be retold. How the deaf mutes love this old, old story! How simply and beautifully it tells of the few brief moments on the shore of the Sea of Galilee when the Saviour of men healed one of their number with His redeeming touch and thereby held out to all future generations of the Deaf the hope of light and freedom.

At the present time there are many hundreds of national, state, city and private schools for the Deaf. The number of teachers, clergymen and welfare workers, who are repeating in modern form the original Ephphatha miracle

of the Saviour, runs into the thousands, while the number of deaf mutes who have been taught to speak or to more than merely read and write and earn their daily bread runs into the tens of thousands.

The three oldest church missions to the Deaf are located in New York City, Philadelphia and Baltimore. The Baltimore Mission was inaugurated on February 10, 1859, with a Common Prayer Book Service, conducted by the Reverend Thomas Gallaudet, D. D., a son of the elder Gallaudet, the great messenger, and attended by a memorable congregation of nineteen deaf mutes. Grace and St. Peter's Mission to the Deaf, Baltimore, Md., is today a progressive and prosperous Mission. The present minister-in-charge of the services and work, not only in Baltimore but also throughout the Diocese of Maryland, is the Rev. Oliver J. Whildin, 2100 North Calvert Street, Baltimore, Md. The Rev. Mr. Whildin is a graduate of the Philadelphia Divinity School, was ordained by the late, venerable and gentle, Bishop Ozi Whitaker of Pennsylvania and has been in continuously active charge of the work in Maryland for twenty-eight years. To him and to his people, as to all the other missionaries to the Deaf and their people, the Twelfth Sunday after Trinity is a Day of Commemoration and Thanksgiving. It is the Day on which the Deaf and their friends, and Church people generally, remember God's mercies and pour forth their grateful offerings for the furtherance of His work.

The Treasurer of the Society for the Promotion of Church Work among the Deaf in the Province of Washington is Mr. Arthur Boehm, the Diocesan Church House, 409 North Charles Street, Baltimore, Md.

A new church has been consecrated at Zangzok, in the District of Shanghai. Fourteen Chinese and foreign clergy were in the procession, the church was crowded, and a hundred and fifty Chinese communicants took part in the Communion service. The sermon was preached by Dean Nichols of the Divinity School of St. John's University. The church, which Bishop Graves writes is "in every way one of the most satisfactory we have erected, 'is the gift of Mr. and Mrs. Mortimer Matthews of Ohio."

A new building has also been given by Mr. and Mrs. Matthews for Proctor School for boys, which, with thirty boarders and thirty day pupils, is already taxed to the utmost.

A recent report on the medical center at Zangzok, established about two years ago by Dr. Walter Pott, is of interest. A Pittsburgh layman, the late Edwin Craig, by a gift of \$5,000, provided for the beginning of this medical work. It has succeeded beyond all expectations; the doctor has all the patients that can be cared for, and the fees are doing much in support of the work. Three buildings have been erected for it.

A new house for Biblewomen is an important addition to the Zangzok plant.

At Yangchow, where the Bishop confirmed twenty-three persons, he found the work at Mahan School for Boys and St. Faith's School for Girls, and a two evangelistic centers, extremely satisfactory.

A Call For the International Convention of the Brotherhood of St. Andrew.

The Brotherhood of St. Andrew in the United States, in loving remembrance of him who on St. Andrew's Day, 1883, established the first Chapter of the Order, and in thankfulness to God for four decades of unintermittent life as a Brotherhood, hereby issues, through its Executive Committee, this official Call, to all members of the Brotherhood in this and other lands, and to all Churchmen and older boys everywhere, to unite as one body in an International Convention at the University of Chicago in the City of Chicago during the five days, Wednesday to Sunday, September 19

The Councils of the Brotherhoods in other lands—England, Canada, the West Indies, New Zealand—and leaders of the Brotherhood living in Scotland, Ireland, Australia, Japan, China, and other fields where the Anglican Church is represented in its parishes and mission stations—all these have heartily approved the plan for this fourth international convention. These representatives join with us in bespeaking the interest and attendance of their members and other Churchmen, that the bonds of fraternal love uniting all our Brotherhoods may be strengthened, news of our work made known, suggestions exchanged, and especially that we may offer our united prayers that God will continue to bless our endeavors wherever made.

The Brotherhood desires to make it known that this is to be a gathering of all men and older boys of the Anglican Communion in all lands. Let us bring together a finely representative number of those both of and not of the Brotherhood, who try to follow in their daily lives the example of St. Andrew in bringing his brother to Christ. And may the number include other men and youths of the Church who earnestly desire to learn of these endeavors. To all these the Brotherhood—jointly in all lands—extends a cordial invitation to be present, on equal terms, in Chicago.

We ask the bishops, clergy and laity throughout the Anglican Communion to remember our joint gathering in their prayers, and to encourage their men and older boys to attend, to the end that the bonds of international fellowship and brotherhood may be strengthened throughout the Anglican Communion.

EDWARD H. BONSALE,
COURTENAY BARBER,
WALTER KIDDE,
B. F. FINNEY,
WARREN HIRES TURNER,
ROBERT E. ANDERSON,
G. FRANK SHELBY,
Executive Committee.

SOUTHERN VIRGINIA.

Rt. Rev. B. D. Tucker, D. D., Bishop.
Rt. Rev. A. C. Thomson, D. D., Coadjutor.

Lawrenceville, Va., Aug.—With the singing of Hymn 672, "Blest be the Tie," and closing prayers by Archdeacon Russell, the Convocation of the Colored Clergy of Southern Virginia, in session at St. James' Church, Warfield, the Rev. J. Alvin Russell, A. M.,

rector, August 7-9, closed one of the most interesting and profitable sessions in its history. Perhaps one hundred or more delegates, representing Churches, Sunday Schools and Auxiliaries, were present. The Convocation opened at 10:30 A. M., Tuesday morning, with Morning Prayer, said by the rector of the church. At 11 A. M., the sermon was preached by the Rev. E. E. Miller, B. D., rector of St. Stephen's, Petersburg, from the text 21:11 of Isaiah, "Watchman, What of the Night?" The sermon was a very able and helpful one. After the sermon Holy Communion was celebrated by Archdeacon Russell, assisted by the rector. Bishop Thomson was to have celebrated the Communion, but was for some cause prevented from coming. After the appointment of Committees and adoption of rules of order and some other matters of routine, the Convocation adjourned for luncheon, which was a tasty and very appetizing meal served by the members of the Woman's Auxiliary in the parish house. Nothing could exceed the courtesy and attention of the good women and men in looking after the comfort of the inner man during the whole stay of the Convocation.

Afternoon, Tuesday.

The Convocation reconvened at 2:30 P. M. The order of the day was the Bishops' and Archdeacon's addresses. As neither Bishop was present, the body listened to the Archdeacon's address, which was devoted mainly to a review of the year's work and the arguings for the future. The address was optimistic in tone and very informing as to actual conditions and needs in the Diocese. Among the important things emphasized were the duty of the churches to the Nation-Wide Campaign, making efforts to meet all assessments and apportionments and the necessity of contributing more money from local funds for the support of the clergy and Church projects. In connection with local support the Archdeacon pointed out that last year \$9,000 was given for salaries of ministers, teachers, etc., from Diocesan funds and that the Colored Churches had not contributed as liberally as they might have done. Reports of delegates to the last Council and election of delegates to the 1924 Council completed the afternoon session. Delegates to the Council, 1924: Clerical, the Rev. Messrs. E. S. Miller and J. Alvin Russell; Lay, Dr. W. E. Reid and J. R. Graves. Alternates: Clerical, the Rev. Messrs. H. T. Butler and M. B. Birchett; Lay, Messrs. S. J. Thompson and E. W. Johnson.

Wednesday Morning.

Morning prayer 9:30. Routine business matters took up most of the morning session. A paper, "Our Responsibility to the Church's Program," by Archdeacon Russell. This paper set forth succinctly the reasons why the Church Program should get hearty support. A comparative statement of the amounts asked of each Church and the amounts actually given by each Church and Mission showed that only three churches, St. Cyprian's, Hampton; Grace, Norfolk, and Ascension, Palmer's Springs, had raised the quota asked. Each of these three had not only raised the asked for amounts, but had exceeded them by a handsome percentage. All others failed of the total by varying percentages. The Rev. H. T. Butler, who discussed the paper, made some very illuminating and pertinent comments. This completed the morning session.

Wednesday Afternoon.

There was in the afternoon a session of the Woman's Auxiliary, in the Parish School building. Mrs. C. E. Smith, the president, was in the chair. Reports from various auxiliaries were very encouraging, especially in the spiritual ideals. The report of the secretary was an interesting resume of the activities for the year. In addition to increased offerings for local purposes the Auxiliary raised and turned over \$75 for the "Virginia Morgan Russell Memorial Scholarship" to support some young man at the Bishop Payne Divinity School. The organization effected: President, Mrs. C. E. Smith; Vice-President, Mrs. P. B. Young; Secretary, Mrs. A. C. Turner; Corresponding Secretary, Mrs. H. T. Butler, and Mrs. R. A. Jigitts, Custodian of the United Thank Offering. A short memorial service for President Harding was held at 11 o'clock; conducted by Archdeacon Russell. The Rev. S. W. Grice, Warden of Bishop Payne Divinity School, was the speaker. The Convocation continued in session during the afternoon.

Thursday Morning.

Morning Prayer 9:30 o'clock. The Church (Sunday) School Convention was presided over by Dr. W. E. Reid. The reports from the various Church Sunday Schools were very encouraging. A very helpful round table discussion: "What Steps Should Be Taken to Increase Interest in Our Church (Sunday) Schools," followed the report of the delegates. Remarks by Archdeacon Russell and others on the benefit of the Religious Summer School held at Lawrenceville followed.

Noon-day prayers were said by Archdeacon Russell. The joint meeting of the Convention and Auxiliary was distinguished by an excellent sermon by the Rev. J. J. Posey, minister-in-charge of St. Mark's Mission, Suffolk, from the text, Isaiah 5:6. This closed the Sunday-school Convention. Unfinished business of the Convocation was next taken up. Committee reports followed. The Report on State of the Church by the Rev. E. E. Miller, Chairman, showed progress along many lines. Among other things, 2,036 Communicants, 113 Confirmations were reported, and \$21,956 money contributions raised for various Church purposes. The report urged more liberal giving by the churches for ministers' support. The per capita annual contribution of country churches to this object was sixty cents, city churches \$4.50. The churches were urged also to do more for themselves as the Diocese contributed largely to the salaries of the clergy and parochial school teachers in the Archdeaconry. The report also cited the fact that the Diocese had appropriated \$6,500 for buildings and equipment.

In the discussion following the report the adoption of a budget for every church and mission as suggested and approved. It was also decided to give a banner each year to the church making the best general report. The Finance Committee reported a total of \$328.61 for Convocation purposes, this year as against \$70 last year. A motion was unanimously carried urging that the goal for next year shall be \$500. This closed the session.

Thursday Afternoon.

At the public meeting of the Woman's Auxiliary an address was scheduled by Mrs. F. W. Darling, Diocesan President, but Mrs. Darling was unable to be pres-

ent, due to the fact that she was attending the Summer School of Religious Education at Charlottesville. Mrs. Smith, Diocesan president of the Colored Work, made her report of the work in the Diocese for the year. Other delegates reported also. At the close of the Auxiliary the final session of the Convocation was held to wind up all business. St. Cyprian's, Hampton, was selected as the next place of meeting and at 4:15 P. M. the Convocation adjourned.

EAST CAROLINA

Rt. Rev. Thomas C. Darst, D. D., Bishop.

Good Shepherd, Wilmington, Plans Vacation Months.

Inspired by the splendid Annual Council which met this year in our city, the Good Shepherd set about early to make plans for the summer months.

The teachers of the Church School, aroused to the necessity of keeping the interest of the Young People, met with the rector and planned a series of get-together meetings during the summer with a view to some more definite program in the fall. The first of this series was the splendidly conducted Church School picnic at Wrightsville Beach, on June 13, to which every member of the school and their parents were given tickets with coupons for ice cream attached. A month later the teachers of the main school invited their classes to a party in the Parish Hall, July 18. The fun began with a Grand March immediately after short prayers by the rector and superintendent. The evening was filled with music and games and stunts followed by refreshments.

The Woman's Auxiliary, after selecting a cast from among its members and friends, started diligently to practice for a play and after several weeks of rehearsing presented the one-act comedy, "Twelve Old Maids," in the Parish Hall on July 20, to a large and appreciative audience. This play will probably be repeated as a number of requests have come in.

Not satisfied to confine our vacation to the parish, some of the Church School teachers met with the rector to discuss the possibility of a Daily Vacation Bible School for the community. Plans were made, and, on July 2, the doors were opened for registration with the rector, the Rev. J. B. Gible, as superintendent, and the parish worker, Miss Florence Huband, as principal, together with the rector's wife and a number of competent and faithful helpers. During the two weeks' registration period over eighty pupils were enrolled with an average daily attendance of nearly forty. Although we did not accomplish all we had hoped for or planned we feel much encouraged with the results, for we can at least trace a finer spirit of fellowship and good feeling among parents as well as children in the community and towards the church.

The daily program included a devotional period, memory work, handwork and a course in citizenship. At the end of five weeks parents and friends were invited to an exhibition program including the dramatization of St. Luke's account of the Birth of Christ, which was a part of the memory work of the school. Following this program there was a very creditable showing of the handwork done by the pupils on display in the work rooms, including sewing, weaving and pasting by the girls and hammock knitting and car-

pentry by the boys. The school closed with a party for all the members at which time they were allowed to take home the articles they had made.

At the request of the rector I am sending the above thinking there might be something you could use for publication.

FLORENCE HUBAND,
Parish Worker.

MARYLAND.

Rt. Rev. J. G. Murray, D. D., Bishop.

Interesting Service at All Hallow's Church, South River.

In the old churchyard of All Hallow's Parish, Anne Arundel County, a service was held recently at sunset, which deserves more than a passing notice.

The occasion was the removal of the stones and what remained of the contents of the graves of "William Burges, Esq."; his elder son, William Burges, and Anne, his daughter, the wife of Thomas Sparrow, from the family burying ground on what was then known as "Burges Lot," one of the great possessions of the day, now Mount Steuart. This transfer is made possible through the courtesy and cooperation of James E. Steuart, Esq., to whom the estate now belongs, with the approval of the rector and vestry of the venerable parish of All Hallow's.

The stones, in very good preservation, were placed in the only available spot in the churchyard, which has been in use certainly since before the parish metes and bounds were laid out by Governor Copley in 1692. The records show this, and are the earliest of all those which have come down to us. Before this date the universal custom was to bury the dead on their own estate.

One stone bears the following inscription:

"Epitaph of Col. Wm. Burges.

"Here lyeth ye body of W. Burges, Esq., who departed this life on ye 24 day of Janu., 1686; aged about 64 years: Leaving his dear beloved wife Ursula and eleven children: viz. Seven sons and four daughters, and eight grandchildren.

"In his lifetime he was a member of his Lordship's Council of State; one of his Lordship's deputy-governors, a justice of ye high provincial court, Colonel. Of a regiment of ye trained bands, and sometime general of all ye military forces of this province.

"His loving wife Ursula, his executrix, in testimony of her true respect, and due regard to the deserts of her dear deceased husband, hath erected this monument."

This removal was made and the attendant services held at the request and under the care of the Maryland Society of the Colonial Dames of America, Elizabeth Chew Williams, President, with a special committee for the details appointed by her:

Mrs. Robt. Goldsborough Henry, chairman; Miss Henrietta Steuart, Mrs. Charles Ligon, Mrs. A. G. Cooke, Mrs. Robert Welch.

A special and most appropriate service was arranged by the rector, the Rev. Francis E. Alleyne, D. D. The lesson might have been written in testimony of Colonel Burges, "Leaders of the people by their counsels, such as did bear rule, men renowned for their power."

At the grave where the final prayers were offered, Dr. Alleyne spoke of

the courage and devotion of our early settlers, after which the historian of the Society, Mrs. Albert Sioussat, gave a brief sketch of the life and services of Colonel Burges.

The perfect day, the unexpectedly large attendance of the officers and of the descendants, the historic surroundings all combined to fulfill the patriotic purpose contemplated in the Constitution of the National Society, i. e., "to preserve the memory of those heroic ancestors whose valor and endurance are beyond all praise."

A. L. S.

WASHINGTON.

Rev. Jas. E. Freeman, D. D.,
Bishop-elect.

A congregation of five thousand people, a blue sky, a spot which overlooks the capital city, when he, in whose memory the service was held, had administered the affairs of state. These were the circumstances surrounding the great open-air civic service and memorial for the late President Harding, which was held at the Peace Cross, Washington Cathedral, on Friday afternoon, August 10, at 4:30. Dr. James E. Freeman, bishop-elect of Washington, scheduled to "deliver the address," preached a sermon instead which will long live in the hearts of those who heard him. The music of the service was rendered by a great vested volunteer choir from the Episcopal Churches in the city, accompanied by the United States Army Band, ordered for the occasion by the Secretary of War. Beethoven's Funeral March was played by the band at the opening of the service and Chopin's Funeral March at the close. The hymns used were: "O God, Our Help in Ages Past," "Nearer My God to Thee" and "For All the Saints Who From Their Labors Rest."

It was fitting that such a great service, attended by people of all creeds and thought, should have been held in the capital of the nation, in the close of the Washington Cathedral which is a "House of prayer for all people," and in memory of the late Chief of all the people.

Plans for regular sessions of work in the interest of Church drama and pageantry were perfected at a recent meeting of the Diocesan Pageant and Drama Society and classes will begin October 13, to be held three times a week for five consecutive weeks. The principal lecturer of the course will cover the whole field of the production of religious pageants and plays by Church organizations and Sunday Schools and a number of other speakers, experts in their various lines, will describe the work in detail. Other phases of the subject to be covered will be the educational and inspirational value of productions of different kinds and the basis of proper selection of plays and pageants.

The Church of the Incarnation is closed during the month of August, in order that extensive improvements may be made to the interior of the building. Dr. George W. Atkinson is the rector, having succeeded in this position the late Rev. William Taylor Snyder.

Dr. James E. Freeman, who has been spending his vacation in Maine, returned to Washington to take charge of services held at Epiphany in memory of the late President Harding. On Friday, the tenth of August, he was the preacher at a service at eleven o'clock

in the Bethlehem Chapel, at half past two at Keith's Theatre, and again at the Cathedral in the afternoon.

The preacher at the open-air service, Washington Cathedral, on Sunday, August 12, was the Rev. Karl M. Block, rector of St. John's Church, Roanoke, Va. Washington people feel a keen interest in Mr. Block, for he is one of Washington's own sons. Born in Washington, he was brought up in St. Mark's parish under Dr. De Vries, now canon of the Washington Cathedral. He was educated at the Eastern High School, Washington, George Washington University, and the Virginia Theological Seminary. His experience as Chaplain at the Woodbury Forest School and Church Chaplain at Camp Dix seems to have intensified his interest in the field of religious education and work with young people and in this phase of the Church's work he has come to be a leader. He is also considered a preacher of eloquence and force.

M. M. W.

NEW YORK.

Rt. Rev. W. T. Manning, D. D., Bishop.
Rt. Rev. A. S. Lloyd, D. D., Suffragan.
Rt. Rev. Herbert Shipman, D. D., Suffragan.

It is one thing for a village of a few thousand people to suspend business to honor a citizen. It is another thing for New York to do so. Currents that come from all the world, and are going to its ends, cross and recross in New York. Only a great sorrow, a great event, could move such great interests. President Harding's death, and his funeral, moved New York as nothing ever moved it before. In the heart of such movement religion, in which the Church was leader, played its full part. Its note was strong, its faith the same.

To recount places wherein crowds gathered to sorrow, to honor the man, to hear of his virtues, would be simply to mention all churches of all names in New York, and in the Dioceses centering in New York, five in number, for New Jersey and Connecticut link into Manhattan almost as much as Long Island and Newark. Hardly a church in all of the Dioceses, hardly a theatre, and certainly no business interest, but held its service, gave its tribute. It was a holiday, profit-making stopped, and yet pleasure-getting was absent. For fifteen minutes: everything stopped. Street traffic stood still. So did trains. So did people. It was such tribute from such numbers, as no man ever received from New York before.

Bishop Manning was the speaker at the Cathedral of St. John the Divine. And not once only, but an overflow meeting on the base of the great nave was held that crowds might pay their tribute without, unable to get inside of the edifice. Here were the great of the state, of the city. Bishop Manning said much that was said only by others. But he said this also:

"This modest, kindly man, who had no thought of claiming greatness for himself, this average, everyday American as many thought of him, had learned the one great secret of life which is above all others. He had learned that love is the greatest thing of all. He stood for the spirit of brotherliness, and the people had divined this. No finer thing can be said of any man in high office than that, not by the arts of the demagogue, not by political methods or self seeking, but by simple unselfish service, by honest desire to do the right, by the spirit of

kindness and good-will toward all, he has won the trust and affection of the plain people.

"And this we can say of Warren Gamaliel Harding.

"If I could write one sentence upon his monument it would be this, 'He taught us the power of brotherliness.'

"It is the greatest lesson that any man can teach us. It is the spirit of the Christian religion. It is the spirit of America herself. In the spirit of brotherliness and kindness we can solve all the problems that confront us. In this spirit we shall find the way to render our full service to the world. We give thanks for the life and service of him who is taken from us.

"May God ever give to our country leaders as faithful, as wise, as noble in spirit, as the one whom we now mourn."

Although down-town New York, a desert when business is suspended, was even more so at this time, with black-draped over entrances to many famous buildings, Trinity Church and St. Paul's Chapel were crowded. That is not the word. Rather they had within their walls what of the people who could get in, and the remainder stood without. Here again were the great of city and nation. In one the rector of Trinity spoke, in the other the vicar of St. Paul's. The Rev. Dr. Stetson said:

"I use the word 'public servant' advisedly, for I am certain that if our deceased President had been asked to describe his own estimate of the high office which he held, he would have said that he was a servant of the public. He seemed to have taken to himself that precept of Our Saviour that if a man would be a leader, he must first be a servant and learn to minister. And he has won that happiness and reward which Our Lord promised should be given to those who have the spirit of service, when He said that the meek should be blessed in the inheritance of the earth; for today, Warren Harding comes into his inheritance and reward in that this great nation joins in a spontaneous expression of grief at his death and shows to the world the estimate in which it holds the man of singular simplicity of character and who had the spirit of real humility."

On the Sunday following the funeral day more notice was given to the new President of the United States. Prayers were everywhere said for him, and for the widow of the late President. Patriotism came nearer to being applied by the masses than it has been since Armistice Day.

COLORADO.

Rt. Rev. I. P. Johnson, D. D., Bishop.
Rev. Fred Ingley, Coadjutor-elect.

Successful Conference of Church School Workers.

A very successful Church School Workers' Conference was held at Evergreen, Colo., from July 30 to August 6. The days began with Holy Communion, followed by a morning of study, an afternoon of recreation, and an evening of conference and discussion. Each day's program included a lecture by Rt. Rev. Fred Ingley on "The Life and Teachings of Our Lord"; a study period conducted by the Rev. Robert S. Chalmers, rector of St. Mark's Church, Toledo, Ohio; and group study by classes on the various Christian Nurture courses, conducted by Colorado teachers of experience. The evening topics varied; some of the subjects being "Pageantry," "Christianity and Evolution" (Continued on page 22.)

Family Department

August.

1. Wednesday.
5. Tenth Sunday after Trinity.
6. Monday. Transfiguration.
12. Eleventh Sunday after Trinity.
19. Twelfth Sunday after Trinity.
24. Friday. St. Bartholomew.
26. Thirteenth Sunday after Trinity.
31. Friday.

Collect for Twelfth Sunday After Trinity.

Almighty and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve; Pour down upon us the abundance of Thy mercy; forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask, but through the merits and mediation of Jesus Christ, Thy Son, our Lord. Amen.

Collect for St. Bartholomew's Day.

O Almighty and everlasting God, Who didst give to Thine Apostle Bartholomew grace truly to believe and to preach Thy Word; Grant, we beseech Thee, unto Thy Church, to love that Word which he believed, and both to preach and to receive the same; through Jesus Christ our Lord. Amen.

For the Southern Churchman.

Upward.

Harold V. Smedberg.

The stars that march in majesty,
The worm beneath our feet,
The giant wave of open sea,
The flower of the street;
Each in its great or humble way,
Each in its own degree,
Acknowledges its Overlord,
And teaches us of Thee.

Thy voice roars in the hurricane,
And whispers in the breeze,
In ancient rocks the story's graved
How that Thou fashioned these.
Yet constantly we foolish men
Dispute in rage and fear
Of Thee as One beyond all ken,
When, plainly, Thou art here.

Star, wave and flower have done Thy will
Since time and life began,
The one rebellious atom still,
Thy crowning creature, man.
Lord, make us learn from lesser things,
Teach us to hear and see,
Till man his soul in worship brings
Close and more close to Thee.

Seeking a Man for Christ.

Seeking men—that is an accepted task for the Christian worker. Just now make it narrower. Is it agreed everywhere that the Christian worker is to seek a man, just one man at a time, for Christ? The Continent has an excellent ministerial friend who was asked recently how much "personal work in winning men to Christ" he was able to do. "Bless you, none at all in these days," he replied; "I simply haven't time; I get fairly sick for it, but I am driven from morning to night and there is no chance to

speak to individuals about Christ." And that is true. There is always enough to keep a Christian man busy without doing any of this personal work for the souls of men. Moreover there are multitudinous reasons for not doing it.

No one needs to look far to find such reasons. But every man must in fairness realize that his reasons for not doing it have been faced by other men and have been discarded as insufficient to prevent so vital a contribution to the saving of men. Personal workers are not men with time hanging so heavy on their hands that they undertake this as a pastime. Instead, they see that all men do what they think is most important with their time and they think this is most important. Something has to be left out of any decent life; they choose not to leave this out. The too-busy man chooses to leave it out in the interest of something else.

Lack of time is not an excuse for not doing the greatest thing a man can do. That is why he has any time at all. Moreover, men who seek a man for Christ know all the hesitations and doubts of their brethren. They do not feel competent for it; they know some one else might do it better; they know they may make matters worse; they know that the time for it is inopportune. All these are familiar reasons for not doing personal work for men; they are reasons familiar also to those who follow the occupation most diligently. The only difference is that the latter disregard such hindrances and go forward in spite of them.

Perhaps it will renew some flagging zeal to set down the great reasons for doing this work of seeking a man for Christ.

It is God's way of getting the best results. There are other ways of getting large results, possibly for some men larger results; but this is the way to get the best results. All men are subject to group influences, but the strongest men are most fearful and suspicious of them and hold back most steadily against them. Yet these are the very men who are most naturally reached by personal contact. The old saying of hand-picked fruit is worn threadbare, but the thing it stands for is as good as ever. The quality of the results far overmatches lack of quantity.

It is God's way of starting new agencies. When our Lord would establish His kingdom He found men one by one, and these men proved to be those who could find men hundred by hundred. Mr. Moody was not the result of a great meeting but of a personal interview. Dr. Chapman came to his final decision for Christ through an elbow touch of an earnest woman who singled him out for thought at a critical moment. Dr. Stone speaks somewhere of working for key men; this is the way it is done.

It is the only way in which some men will ever be won. Nothing said in a crowd goes home to the hearts of some men. Ministers may preach till doomsday and these men will listen respectfully, but they have no notion that the words apply to them until the preacher, down from his pulpit, puts it into a "Thou art the man!" Mr. Moody relied far more on his after-meeting than on his main service, though he never despised that service.

The fruits were garnered when men sat knee to knee or shoulder to shoulder and had the battle out. Some ministers would be amazed to find how readily men will yield to personal appeal who yet seem impervious to the pulpit appeal.

It is the most refreshing work for the worker. Ah, the grind and depression of running the organization and machinery of religion! But when a worker wonders whether it is worth while, let him try facing a man with the appeal of Christ and see how his spirit rests in the work. This is so obviously worth while. Many a minister needs nothing so much as to drop his machinery for a few hours and get into close grip with a man for Christ; he will go back to the other work marvelously repaired in strength and vision.

It is the most testing work a Christian can do. It tests his real zeal, his intensity, his earnestness, his very life. More than any other one factor, it is the dread of this test that explains the failure to do it. But it gives a man a chance to test the faith by which he lives and the gospel which he has accepted for his own soul.

But personal work, best of all, drives a believer back upon God as does no other effort. It is not always successful; the personal contacts of Jesus did not always win men—witness Judas, the rich young ruler, the Pharisees. But many of His personal contacts did win men—witness Peter, John, the Bethany household. And either way, He was driven back upon the Father. So is any right-spirited personal worker. If any man craves nearness to God and a keen sense of need for His direction and presence, this is his path.—Wesleyan Christian Advocate.

For the Southern Churchman.

The Do-Somethings.

L. C. Cummings.

The Christian citizen is the standard of American citizenship. The idle do-nothings of the Church and country are being appraised at their exact religious and civic value, by an aroused public conscience, and swept aside by an irrepressible tide of do something; which is and should be the spirit of the Church and of America!

The Church is awakening to its great opportunity "to preach (and live) the gospel." Christian principles are being recognized today as perhaps not before—as the keynote and only hope of a ravaged world, every day of the week.

Its influence to action has awakened the aggressive business talent of the country to discover that, because it has been too absorbed in sordid occupations, it has failed to do its duty in municipal, state and national politics, or even to get acquainted with the latest style of ballot boxes in Church or nation; that it has neglected the greater for the less, and if it does not do something, action will still be taken by an active, though numerically weaker, demagogic element of our citizenship.

To do something is the parent of results. Wickedness is not much worse than to do nothing.

Our professions as Churchmen or American citizens are but vanity if we shrink from giving them expression in the fighting line! All the beautiful sentiments in the world are worth less than one good act. The Christian citizen has now, as not before, the opportunity of proving that he is as

effective, in doing something as he has been great in constructive thought.

Let us also remember, in our query of "what can one man do?" that while our actions and efforts to do something right are but our own, their consequences belong to Heaven.

The Prodigal.

Does that lamp still burn in my father's house

Which he kindled the night I went away?

I turned once beneath the cedar boughs,
And marked it gleam with a golden ray;

Did he think to light me home some day?

Hungry here with the crunching swine,
Hungry harvest have I to reap;

In a dream I count my father's kine,

I hear the tinkling bells of his sheep,

I watch the lambs that browse and leap.

There is plenty of bread at home,
His servants have bread enough and to spare;

The purple wine-fat froths with foam,
Oil and spices make sweet the air,

While I perish hungry and bare.

Rich and blessed those servants rather
Than I, who see not my Father's face!

I will arise and go to my father—
Fallen from sonship, beggard of grace,

Grant me, Father, a servant's place.
—C. G. Rossetti.

The Shepherd of a Mountain Flock.

The people of the mountains are in mourning. They have lost their best friend. The little preacher who stopped in a mountain valley one day where the world was as lovely as God could make it, but where the people were scattered "as sheep not having a shepherd, and who determined to spend his life trying to show the mountain people's God's way, has "gone West."

For twenty-five years he has been their sky-pilot, pointing and preaching and leading the way to the country lying out there beyond their own fair, far skyline, and he has always led them straight, and not once through all these years has he done a selfish thing to shake their faith or stain his own white life.

He has gathered the boys and girls from the cabins and taught their minds and trained their hearts and sent some of them out into the homeland to preach the gospel, and some to far mission fields to tell the old, old story. He has won the sons and daughters from the great farms and comfortable homes of that land of the sky to come to his school at Banner Elk and take Jesus as their Master, and then to return to their homes to take the lovely valleys and the mountain peaks for the God of the hills.

Beginning with a shabby little school house, which he bought at auction for twenty-five dollars, he has gone on dreaming dreams, and translating his dreams into realities, until Lees-McRae Institute, the Normal School, the hospital, the Grandfather Orphanage, the Industrial School and Farm, and last Woodrow Wilson College stand to proclaim what one man wholly surrendered to God can do in the brief span of a short life.

Edgar Tufts, slight of figure, weighing little more than a hundred pounds, never of robust health, twice laid aside from work by attacks of tuberculosis, but sent back to his work apparently

cured, so diffident and modest and retiring that he would escape notice when men of bigger bodies but smaller souls were on the stage, broad in his vision, tireless in his energy, unconquerable in his optimism, sublime in his resourcefulness, daring in the audacity of his undertaking, free of bigotry, unassuming and unaffected in his relations with others, loyal in his friendships, as big as the out-of-doors of his mountain world in his hospitality, saint and man of affairs, preacher and teacher and builder, he was the biggest little man it has ever been my privilege to know.

In the long roll of the ministers of his Church there is no name that deserves to rank ahead of his. He has transformed a region, and brought down on the dwellers in the balsam groves and the green grassy valleys the "kingdom of whose increases there shall be no end."

The great peaks will not forget Edgar Tufts. The Beech and Sugar-loaf and Hanging Rock and the Grandfather will sentinel the spot where they lay this shepherd of the hills to his rest, and the winds as they sing through the great timbers will be chanting their "Te Deum" for a man "who was as an hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land."

The whole Church is mourning with the mountain people for what seems for us the untimely death of one who could not be spared. Prayers will go up from many hearts for those who live in the modest "house by the side of the road," where the little preacher had his home, and beneath whose roof he planned and prayed into being the mighty work that stretches yonder along the ridge and across Elk River and out into the wide world.—J. I. Vance, in Presbyterian of the South.

My Little Son.

I have a little child—a son,
And I imagine he
Is something like the little boy
Christ used to be.

He waits on me so loving
With earnest eyes and sweet;
So willing and so eager are
His hands and feet.

I think the little Lord was glad
To serve His mother so,
And down the streets of Nazareth
On errands go.

And when my son has grown a man
Of strength and courtesy,
O Jesus, may he then as now
Resemble Thee.

—Good Housekeeping.

Napoleon or Mary Jones?

"In the year 1800 there lived," said Mr. Lloyd George before the Sunday-school Union, "the greatest warrior of his day, the greatest warrior Europe produced since Julius Caesar—one of the greatest warriors of the world. He crossed the Alps, fell upon the Austrian armies, shattered them, and for the moment altered the history of France and Italy, and perhaps of Europe. The same year—I am not sure it was not the same month—a little Welsh peasant-girl tramped over her native hills in Merionethshire, barefooted, in quest of a Bible. There were two or three people in the little village who knew about it, and that incident started the Bible Society. And the

Bible Society gave new life to the Sunday School. The Sunday Schools taught the great things of God to millions and millions of people here and in America. Napoleon's work will get feebler and feebler in its influence. That little story of the Welsh girl will get more powerful, more thrilling, deeper, and more permanent in its influences as the centuries roll by. The quiet work you are doing in the Sunday-school Union is work which is going to influence the character of those two great races, and do not forget that the messages which are sent from the great Ruler of the universe are wave-currents sped over long distances."

The Inspiration of Christianity.

Have you ever thought in how many centuries Christianity produced the best writing which dropped from the pens of men?

Dante did the most luminous work of the fourteenth century. Nothing else equalled the Summa of Saint Thomas in the thirteenth. Abelard's writing is the expression of the most brilliant and understanding mind of the twelfth. Nothing else written in the period has the passion and the power of the Confessions of Augustine. There is a pungent vitality about the writing of Tertullian which is unmatched by any other writings of his age. If you drop down to the seventeenth century Bunyan's masterpiece holds its own even among the brilliant books which were appearing in his day. Take it by and large the Christian writers have more than held their own.—Selected.

True Education.

Here is the "open secret" of all true education: one mind becoming host to a superior mind. When a great mind becomes one's guest and one begins to entertain the thoughts of that great mind, one begins to rise into the dignity of an educated intellect. Let a person prove hospitable to expansive thoughts, to great books, to representative minds of the world, and in time he will become a richly educated person.

That is precisely what Jesus did for the Apostles. They were fishermen. They proved hospitable to Jesus and welcomed Him into their fellowship. Then they imbibed His Spirit. They learned His principles. They got His Spiritual outlook upon the world. And whereas He found them fishermen, He left them Apostles—hosts to His mind and heart and the religious instructors of mankind.—Dr. S. H. Forrer.

Spake Our Lord: "If one draw near
Unto God—with praise and prayer—
Half a cubit, God will go
Twenty leagues to meet him so."

He who walketh unto God,
God will run upon the road,
All the quicklier to forgive
One who learns at last to live.

—Sir Edwin Arnold.

Prayer has a manifold ministry to one's heart. When you have a given question to answer, it may be a question of action, it may be a question of friendship, it may be a question of a great decision,—when you pray about it, you have taken it into the presence of the highest and holiest Being that the world knows, and in that presence you are more likely to think unselfishly, you are more likely to think broadly, you are more likely to think with a fair vision, than you would alone or in the hurry and bustle of ordinary life.—A. W. Beaver.

For the Young Folks

A Prayer.

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast;
That by each deed and word and thought
Glory may to my God be brought.
But what are wishes! Lord, mine eye
On Thee is fixed; to Thee I cry!
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For this is more than I can do.

—Thomas Elwood, A. D. 1639.

For the Southern Churchman.

BIG THOUGHTS FOR LITTLE PEOPLE.

Politeness.

The Rev. Thos. F. Opie.

It appears that there is not as much politeness shown by the young people of today, as formerly. I am somewhat of the opinion, however, that a correct and exact comparison with former times would reveal quite as much politeness among the young—though possibly a different type from that of the past.

The word "polite" comes to us from the Latin and until a century or so ago it meant literally, "smooth," "glossy," "polished." It came finally to mean of refined behavior—genteel, courteous. There may be less mere "polish" for the sake of polish, than formerly—and in some quarters there is little attention given by the young to the whole matter of politeness—but the sweet grace of politeness has by no means lost its hold on the age.

It is reassuring to see children in the home awaiting their turn at table, sitting quietly and giving attention to their elders when they are talking, assisting with cheerfulness in the routine affairs of the household, and otherwise showing their polite and obliging manners. It is indicative of want of politeness and of correct training, when the boys and girls in the home crowd for first place and show no deference for father and mother and for the elder members of the family. And this is often the case!

"That shows his (or her) lack of breeding," is one of the most cutting remarks that can be made about a person. We often hear it said of both children and adults, more's the pity! Every well-born boy and girl should reflect honor upon his or her parents, and upon the manner in which they have been brought up—and such a person has no excuse for being boorish, boisterous or brusque. But many a person of relatively inferior birth and with little heritage as to fine manners has put to shame the well-born. Not all the impoliteness of society and business is confined to those of low birth!

We occasionally see a boy or a girl rise and give their seats to an elder. We occasionally see young people step aside at the post-office or the box-office—at trains or in the station. We occasionally see children offer a book or a paper, in which they themselves are

interested, to father or mother or older brother or sister. We sometimes see young people offer to do this, that, and the other to save steps and trouble to their elders—but we do not seem to see enough of this sort of fine behaviour. It is a matter that every parent should early teach his child. Nothing gives the family as a whole the good and wholesome reputation that politeness, grace, kindness, on the part of a child does. And on the other hand, many a family gets a bad reputation because of the failure of son or daughter in public to show good breeding and nice manners. It has far-reaching effect both ways.

It sometimes happens that a child is the very embodiment of politeness and courtesy while among strangers—and yet is wanting in the commonest sort of decent behavior in the home. He puts on his good manners when he leaves his own house, and is gracious and sweet and considerate and thoughtful to everybody whom he sees or meets—and as soon as he gets home he lays these good manners aside, becomes grouchy, pouty, unkind and disrespectful to his parents and to all in the house. It is better to be polite to strangers than not to be polite at all! But one certainly owes it first and last to his own household to be kindly and considerate and courteous.

An educated person is known by his speech. A graceful person is known by his manner of walk and general bearing. A cheerful person is known by his smile. A coarse and vulgar person is known by what he says and what he does—and the manner of saying and doing. A polite and kindly person is known by the same signs. He shows it in speech, in act, in demeanor and in daily conduct. "How sweet and gracious is that fine sense which men call courtesy."

Jack's Decision.

The annual club prize was safe. That had already been awarded and Greensboro had won. The Corn Club boys were jubilant over that. It meant a free trip to the State Agricultural College and inspection of the big college farm with its fine cows, hogs, sheep and goats.

The individual prize, twenty-five dollars in cash, had not yet been awarded. Scores had been close throughout the season, but as the crop advanced the race had narrowed down to two contestants. It lay between Ned Harper and Jack Lane.

Just two more weeks and the final judges would come. Those would be anxious weeks for both boys. Final points would be decided on culture of the field and the condition of the soil. An additional plowing had been made necessary by a late rain. Jack surveyed his work with satisfaction as he finished the last row. He had gotten through in time for the picnic.

Ned's crop would require one more working also, but things were going bad for Ned. He was a day late with his own crop so that he could help his father. Then something happened that put him out of the running. An unfortunate accident, breaking his leg, would lay him up for many weeks—just when so much depended on just one more working.

The Boys' Corn Club picnic was to

be on Friday. Most of the Greensboro boys had already assembled at the school house ready for the outing when Joe Moore came up looking worried.

"Heard about Ned Harper?" he asked.

"No! Where's Ned?" the boys inquired in a chorus.

"Broke his leg this morning; I've just come from there."

The news of Ned's accident was received with regret, for Ned was well-liked, but it couldn't be helped, so preparations for the picnic went right on.

Just as they were ready to start Jack Lane, who had slipped away quietly, returned and addressed the group.

"Fellows," he said, "I don't feel right about going on this picnic. Of course, you know that with Ned out of the running I'll win the prize—and I need that twenty-five dollars—but—"

"Well, that's Ned's hard luck," some one answered. "Jump in or we'll be late."

"Poor old Ned," another added, "he was dead game when he lost last year because his father got sick."

That was enough for Jack. For the last fifteen minutes he had been trying to justify himself that Ned's loss was his gain. Now he had made up his mind. "Fellows," he cried again, this time standing erect, "I can't go to this picnic and see Ned lose without a chance to win that prize. You can have the picnic without me. I'm going to plow out Ned's corn patch today."

The boys were silent for a moment, then they burst out in loud applause. "We'll help you," they shouted. "Three cheers for 'square-deal' Jack Lane. Drive to Ned Harper's, Joe. We'll give him a lift and have this picnic when the contest is over."—Presbyterian of the South.

For the Southern Churchman.

The Summer Days.

Eugenie de Maurier.

Songsters on the budding spray,
Sing, summer day, happy day;
Lark and linnet, lend your throat;
Robin, too, your clearest note;
To the summer's month of song
Sweetest canticles belong.

Rippling rills, through woodlands heard,
Join your voice with singing bird;
Rivers through the flowery mead,
Your glad chorus, too, we need;
To the summer's months of song
Sweetest canticles belong.

Thankful heart of childhood gay,
With the birds, sing summer's day;
Sing with stream and odorous pine
Round mid-summer's lovely shrine;
For to summer's months of song
Sweetest canticles belong.

Fluffy's Close Call.

It was really too bad, for Fluffy had no one to tell her what not to do. She simply did what all the other little incubator chicks were doing, only she tried to do it first.

They were all so big and nicely feathered out that they no longer spent the night in their box with the warm dark bedroom to keep them cosy. They were big enough to roost on the top of the box, that is, most of them were. But some perched on the rounds of an old chair which stood near by.

You see, this family lived on the porch of a cottage by the side of a beautiful lake. They were too young to be kept

in the chicken yard, and so were allowed more liberty. They would have wiggled through the fence of the chicken yard, for it was not very tight and they might even have strayed too far toward a neighboring yard, where a big black cat watched patiently for just such dainty tid-bits.

When the sun came up over the hills across the lake and made the dew-drops glitter on the grass, all the little chicks would scamper down the steps and begin to scratch about in the sandy yard, finding small bugs and tender leaves and shiny bits of grit to help their digestions.

But for three or four days now not one of them had set claw on the ground. It had rained and rained and rained. They soon got tired of running for shelter when the drops came down too fast. Besides, it made them cold and shivery, and it was much more comfortable to stay on the wide porch or to run about in the funny little shed just back of it. However, they might have ventured out when the rain did stop for a few minutes, if it hadn't been that one morning when they woke up the sun was shining—and, of course, that pleased them, but what caused them great astonishment was that the lake had come right up into the yard and was rippling around the steps and even under the house. Fluffy could see the sparkle of the water through the cracks in the floor. It was all very astonishing and there was nothing to do but make the best of the situation.

After all, things might have been worse, for they had plenty of food served them in a shallow pan, and, of course, they could get a drink whenever they wanted it, but it wasn't like getting out and digging their toes in the good soft dirt. They could ruffle their feathers and bask in the sun on the porch, but it wasn't like dozing out under the leaves that grew at the base of the little maple tree where an occasional bug would come traveling by, and the warm stand could be dug into cozy hollows that just fitted their breast bones. Fluffy and her brothers and sisters began to wonder if they would have to stay on that porch forever. It was not a pleasant prospect.

Fluffy was the first chick to spy dry land when the lake began to go back where it belonged. She had to run through a puddle to reach the little brown knoll just beyond, but she felt very proud when she found a big fat angleworm the very first thing. Of course, the other chickens spied her and came running out to help her eat the nice fresh dainty. They had no mother to tell them that it was very bad for chicks to get wet.

That afternoon the Nice Lady who fed them went away, telling her little boy to keep an eye on them and to see that none were so foolish as to get into deep water. But the other children were all playing up on the road, where it was dry and sunny, so that is how it came about that Warren, which was the little boy's name, went up there to play, and, of course, there wasn't a soul near and Fluffy couldn't make anybody hear.

She thought it would be easy to run through a puddle that lay between her own yard and the next. There was unusually good picking in the other yard, and besides it would seem good to be able to run and flutter one's wings.

Fluffy thought about it for several minutes. The other chicks were all snoozing on the porch and it seemed quite a safe undertaking. At most, she would only get her breast wet, she decided, so in she plunged.

The water came up over her back. Her feet could hardly touch bottom. How cold it was! And oh, it was a terribly wide puddle. Would she ever get across? A little off at one side Fluffy saw the top of a tiny stump, hardly more than a stick, but at least big enough to stand on. She made her way toward it and managed to claw her way anxiously to the top. There she perched peeping with all her might in a high piercing call for help.

Fluffy was wet clear through and her feathers clung together and separated into little wisps that let the cool breeze from the lake blow upon her shivering bare skin. The sun couldn't reach her here, and she didn't dare go through the puddle again to reach the sunshine.

By and by, Fluffy stopped calling. She was getting weak and it was all she could do to stay on her perch. Besides her claws were so cold that she couldn't tell whether they were there or not. Fluffy's eyes closed, and she felt very strange and dizzy.

After a long time, when she felt she could not hold on much longer, she heard the welcome voice of the Nice Lady calling all the chicks for their supper. Fluffy managed to open her bill and to give three or four high, sharp peeps. Then she found that she couldn't open her bill at all and her eyes closed and she tumbled right off into the puddle again.

But before she had time to get very much wetter, Fluffy felt herself being picked up and in just a little while something warm was wrapped all about her so that only her bill stuck out. She heard the Nice Lady's voice telling Warren that they would pour some warm milk down her throat and it might be a good idea to put some pepper in it, too. That drink certainly tasted good, even if it was turned down Fluffy's throat with a spoon. Then everything was quiet.

Cold as she was, she began to feel more comfortable and soon went to sleep. Fluffy dreamed that she was under the little old brooder where she used to take her naps and where it was always so warm and comfortable.

After a while Fluffy woke up to find the sun shining all about her. For a minute she couldn't think what had happened. Inside the cloth blanket, she ruffled her feathers and they felt almost dry. She tried her legs and they seemed almost as good as new, so she stretched and wiggled until the cloth loosened and she could step out. Fluffy found herself on the porch chair. It was a good place to be. She stretched her wings and preened her breast feathers and ruffled herself all over.

What was that pecking she heard around the corner of the porch? It must be that the chicks were eating their supper. Fluffy had never missed a meal yet and now she fluttered down from the chair and ran as hard as she could go to get there before it was all gone.

After that Fluffy kept away from puddles. She had forgotten all about her unpleasant experience, but something inside of her seemed to say, "Stop!" whenever she saw a puddle in front of her and that was even better than having some one to say it to her.—Presbyterian Banner.

How Joey Learned.

"I can't do that old example," pouted Joey as he pushed his book away. Joey didn't like to study his home-work, because he knew so many other ways of spending his time out of school.

Joey's father looked up from his evening newspaper in surprise.

"What seems to be the trouble?" he inquired quietly.

"I don't see any use in 'rithmetic," responded Joe sullenly.

His father looked earnestly for a moment at Joey, and Joey's eyes dropped. Whenever he looked at him like that Joey somehow felt guilty.

"Let's see," said his father slowly, "what is it you want to be when you're a man?"

Joey's spine stiffened and his eyes glowed.

"A civil engineer," he answered firmly.

"And what do you want to build?" "Bridges—and lots of other things."

Joey's father smiled.

"If you want to build bridges, don't you think it would help you to know arithmetic?" he asked.

Joey hesitated a little while before he answered.

"You don't need to know 'rithmetic to build a bridge."

Mr. Robbins put down his newspaper and walked to the other end of the room. Taking two chairs, he placed them some distance apart, while Joey watched him interestedly.

"Now, suppose those are the banks of a river," said Mr. Robbins, "and you had to put a bridge across it. What would you do first?"

"Why I—I—" faltered Joey.

Mr. Robbins did not appear to notice his embarrassment as he said briskly:

"Now cut a piece of cardboard to fit across the space between the chairs."

Joey glanced at the make believe river and became busy with the scissors.

"Now put your bridge over the river," commanded his father when the task was done.

Joey walked toward the chairs confidently, but to his chagrin his discovered that the cardboard was three inches short. He looked sheepish as his father took him upon his lap.

"Without arithmetic men couldn't build houses, or boats, or anything else," his father answered, "without it there would be no banks, no business and no transportation. Before you can build a bridge over a river you must know how wide it is; you must figure the depth of the foundations and structure; the height of the superstructure; the stress, and many other things. Don't you see how important arithmetic is?"

Joey agreed, and when he picked up his book again it was with grim determination to master every example.—Robert Hage, in *The Boys' Weekly*.

The Rocking-Horse Horse.

The rocking-horse horse is not really a horse;

The fuzzy gray cat's not a cat;
The woolly white dog is not really a dog;

And, oh, I am thankful for that!

If the rocking-horse horse had been really a horse,

'Twouldn't stay in my nursery long;
And the rabbit would have to be out in a hutch,

For that is where rabbits belong.

Oh, I'm glad that my pets are of cloth, wood and paint;

For if they'd been real ones instead,
How could I have carried them all up the stairs

And taken them with me to bed?

—Mary Carolyn Davies.

INDEPENDENCE

is found along the road of thrift. Save consistently. Accumulate ready money. Watch for your opportunity, then when it comes you'll be able to take it.

Let us help you build up your savings account.

PLANTERS NATIONAL BANK

Richmond, Virginia

Have You Made Your Will?

See G. Jeter Jones, Vice-President, about this now. All conferences confidential. Phone or write for appointment.

Merchants National Bank

11th and Main Streets,

Richmond, Va.

"SAFEST FOR TRUSTS"

Investment Protection

OUR 6 per cent first mortgage real estate gold bonds safeguard your principal and assure you never failing interest payments.

The denominations are \$100, \$500 and \$1,000.

Let us give you a list of our offerings.

STATE & CITY BANK
—AND—
TRUST COMPANY
RICHMOND VIRGINIA

805 E. Grace
St.
Richmond,
Va.

Mrs. Cook's Cafeteria

9 Church Ave.
East
Roanoke,
Va.

BEVERLEY HEATING

The best for Homes, Churches, Stores and Buildings for all uses.

R. C. BEVERLEY HEATING CO., INC.
9 N. 7th St., Richmond, Va.
QUALITY—SERVICE.

Old First—Established 1856



THE WILL YOU MADE YEARS AGO---

Does it cover present-day conditions?

—Perhaps your son has come of age and you wish him to have a part in managing your estate,

—Or you wish to create a trust fund for your daughter or wife.

We invite you to call and discuss this important subject confidentially. Trust Department. Thos. W. Purcell, Vice-Pres.

FIRST

NATIONAL BANK, Richmond, Va.
Capital and Surplus, \$4,000,000.00

Not a Laxative

Nujol is a lubricant—not a medicine or laxative—so cannot gripe.

When you are constipated, not enough of Nature's lubricating liquid is produced in the bowel to keep the food waste soft and moving. Doctors prescribe Nujol because it acts like this natural lubricant and thus secures regular bowel movements by Nature's own method—lubrication.

Try it today.

Nujol

REG. U.S. PAT. OFF.

A LUBRICANT—NOT A LAXATIVE

FRECKLES

Don't Hide Them With a Veil; Remove Them With Othine—Double Strength.

This preparation or the treatment of freckles is usually so successful in removing freckles and giving a clear, beautiful complexion that it is sold under guarantee to refund the money if it fails.

Don't hide your freckles under a veil; get an ounce of Othine and remove them. Even the first few applications should show a wonderful improvement, some of the lighter freckles vanishing entirely.

Be sure to ask the druggist for the double strength Othine; it is this that is sold on the money-back guarantee.

Classified Advertising and Notices

All notices and advertisements, excepting positions wanted, will be inserted in this department at a rate of 20 cents per agate line, each insertion. Special rates to contracts of any length. A rate of 15 cents per line is made to persons taking positions. No advertisement accepted for less than 50 cents.

Copy for this department must be received not later than Tuesday of the week in which it is intended that the first insertion shall appear.

Marriage notices not exceeding forty words, \$1.00. Death notices, not exceeding forty words, inserted free. Over forty words at the obituary rate. Obituaries and resolutions, 20 cents per line. Six words to the average line.

Copy for this department must be received not later than Tuesday previous to the Saturday on which it is intended to be published.

SPECIAL NOTICE.

PIPE ORGANS.

If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing organs for memorials.

HOME SCHOOL.

Retarded Children—An ideal suburban home, where a limited number of children of slightly retarded mentality can have individual instruction and care under teachers of twelve years' experience in this line of work. Address Miss Sue L. Schermerhorn, Colonial Place, Richmond, Va., R. F. D. 2.

ANTIQUES.

WE PAY THE HIGHEST CASH PRICES for old-time furniture and antiques of all kinds. H. C. Valentine, 209 East Franklin St., Richmond, Va.

HAVE YOU \$100 OR MORE?

Loans of such sums desired by church-mission in large city. To run six months or year. Principal payable on 60 days notice in case of emergency need. Will pay legal rate in this state—10 per cent—payable quarterly.

For particulars write

L. L. S.

1406 Park Avenue,

Indianapolis, Ind.

BOARDING, ATLANTIC CITY, N. J.

THE AIMAN, 20 South Iowa Avenue; near Board-Walk. Chelsea section; attractive home, enjoyable surroundings, excellent accommodations. Summer Season.

SITUATION WANTED.

YOUNG LADY DESIRES POSITION FOR coming session to teach in private family. English, French, Music. Three years experience. Address "Miss G," care of Southern Churchman.

A LADY, MATURE AGE, ATTRACTIVE personality, wishes position to teach small children, or be companion or chaperone. References. \$35 and board per month. Address "X," care of Southern Churchman.

WANTED—Position as mother's helper by a middle-aged lady. References given if desired. Address Miss Mary Ball, 53 President Street, Charleston, South Carolina.

HELP WANTED.

WANTED.—A COMPETENT YOUNG woman to take charge of Kindergarten work in parish. Must be trained and a member of the Episcopal Church. Address T. F. O., Box 204, Burlington, N. C.

SINGING BOYS WANTED.

A FEW PLACES ARE STILL OPEN for boys with good voices in St. Paul's Boys' School, Baltimore, Md. Must be between 10 and 13 years of age. School with beautiful grounds, and new and healthful building, on Rogers Avenue, near Mount Washington, Maryland. Tuition of singing boys \$250 per annum. Apply to REV. A. B. KINSOLVING, D. D., Baltimore, Md.

Obituaries

RESOLUTIONS.

Be it Resolved by the Vestry of Zion P. E. Church at Charles Town, W. Va., That the members of this Vestry have heard with profound sorrow of the death of their friend and collaborer, S. W. WASHINGTON, ESQ., late a member of the Vestry and Warden of the Parish.

We desire to place upon record, not a formal recognition of his services, but a loving testimonial to our high appreciation of his many sterling qualities as a man, and his unselfish devotion to the work of building up the Kingdom in this community.

For thirty-five years he was a member of the Vestry of Zion Church, and for many years its able Treasurer, and one

of the Wardens of the Parish. He devoted himself with conscientious fidelity to the discharge of the duties growing out of these offices, and labored with unflagging zeal to advance the interest of the Church he so dearly loved.

His hand was ever open to the appeal of suffering humanity, and he gave liberally of his substance, actuated no doubt, by the Divine injunction, "Inasmuch as ye have done it, unto one of the least of these my brethren, ye have done it unto me."

He was for many years in delicate health, and his life was one of heroic fortitude, bearing with Christian resignation the infirmities of the flesh. But his Master had work for him to do, and in the providence of God he "came to his grave in a full age, like as a shock of corn cometh in his season." In the seventieth year of his age, he "entered into that rest, that remaineth to the people of God."

Resolved that these resolutions be spread upon the minutes, be published in the Church News, the Parish at Work and the Southern Churchman, and a copy sent to his family.

Unanimously adopted by the Vestry August 2, 1923.

FRANK BECKWITH.
FORREST A. BROWN.
Committee of the Vestry.

NEWS NOTES.

(Continued from page 16.)

lution," "The Church School Service League" and "The Diocese and Its Young People." A discussion on the Order of Sir Galahad was led by the Rev. Philip Nelson, rector of St. Peter's Parish, Denver, which has a flourishing branch, and Canon Douglas gave an address on "Church Music." This Conference is held each year at Evergreen, which is the Diocese's Conference center.

Progress of Church Work Throughout Diocese.

The people of St. George's, Denver, recently sold an old and inconveniently located church building, and have been holding services in a school house ever since. They are now about to begin work on the first of a complete set of buildings; the first unit to be a parish house, costing \$5,000, and equipped for church services.

The Church people in Saguache are arranging to purchase a building which can be used as a parish house and which will also be equipped for church services. The Episcopal Church has the largest communicant strength of any religious body in Saguache, which is an agricultural centre, with one thousand population, and is the county seat; but hitherto services have been held from house to house. This advance has been made possible by a contribution from the Board of Trustees and a grant of three hundred dollars from the Bishops' Building Fund of the Diocese.

A special service for the deaf and dumb is held every Sunday evening in St. Mark's Church, Denver. The Rev. James H. Cloud, missionary to the deaf, visits Colorado four times a year, making St. Mark's his headquarters.

GEORGIA.

Rt. Rev. F. F. Reese, D. D., Bishop.

An Energetic Young People's Service League.

Through the inexhaustible energy and ingenuity of one enthusiastic mem-

ber, and the organizer of the League, Clark Gurley, the Young People's Service League of St. John's Church, Bainbridge, Ga. (the Rev. H. Scott-Smith, Vicar), has raised over \$100 towards parish house fund this mission. First a "baby show" was held which netted over \$65, and recently a most creditable flower festival and carnival was held, when missionary societies and guilds of the other churches, including the Jewish Temple, made entries of baskets of flowers. This entertainment brought in over \$40. Recently the Mission was in need of \$65, so the Young People's Service League came to the rescue, and offered to lend this sum out of its treasury!

Sunday evening devotional and program meetings are held regularly, and on one occasion the members heard an address on "Sewanee: the University of the South."

E. D. J.

SOUTHWESTERN VIRGINIA.

Rt. Rev. Robert C. Jett, D. D., Bishop.

Addition to St. John's, Waynesboro.

The vestry of St. John's has let the contract for an enlargement of their church building which will considerably increase its seating capacity. The total cost of the work, including the necessary additional furnishings, will be in the neighborhood of \$1,500.

Though it has not had a resident rector for a long time the work of the Church at St. John's has gone steadily on, under the leadership of unusually faithful and earnest officers and vestry who are supported by a most enthusiastic congregation. During the present summer Mr. Theodore H. Evans, a student at the Virginia Theological Seminary, is living at Waynesboro and conducting the services there and at a mission in the county.

The improvements that are now under way are to be completed by September 1 in time for the opening of Fairfax Hall, a school for young ladies and of Fishburne Military School. The students from these institutions make up a large part of the congregation at St. John's during the school term and it is largely with a view to adequate provision for them that the present addition is being made.

The Associate Missions—Some Interesting Activities.

The two ladies' societies of St. Mary's Church, Graham, tendered a delightful reception to Bishop and Mrs. Jett on the evening of Saturday, June 30, at the home of the Rev. Herbert H. Young, Dean of the Associate Missions; this being the first point reached by the Bishop in his visit to this field during the month of July. The Bishop and Mrs. Jett traveled chiefly by automobile and had a most enjoyable experience during the entire time.

On the evening of Sunday, July 1, the Bishop confirmed eight persons at St. Mary's Church and a few days later four men were confirmed in the same church.

At Christ Church, Pocahontas, five persons were confirmed on Sunday morning, July 1. Mr. Charles W. Sheerin, a student at the Virginia Seminary, is assisting the Rev. Mr. Young here and at nearby points during this summer and is doing a fine work. At the present time the Rev. Churchill J. Gibson, rector of R. E. Lee Memorial Church at Lexington, is conducting a

mission at Pocahontas.

The Rev. Devall L. Gwathmey, of St. John's Church, Wytheville, recently conducted a very successful mission at Stras Memorial Church, Tazewell. There was a great revival of interest on the part of the people and one person was later confirmed by the Bishop.

Beginning September 11 the Rev. Wilfred E. Roach, of Christ Church, Martinsville, will hold a mission at St. Stephen's Mission, Nora. Mrs. H. F. Binns, of New York, has been the resident missionary at this point for several years and is doing a splendid work, being ably assisted by Miss Sallie A. Logan, of Salem, Va.

T. A. S.

TENNESSEE.

Rt. Rev. Thos. F. Gailor, D. D., Bishop.
Rt. Rev. J. M. Maxon, D. D., Coadjutor.

Honoring Bishop Gailor.

Sewanee, Tenn.—The Festival of St. James furnished an opportunity at the University of the South for a charming and delightful gathering of the friends of Bishop Gailor to felicitate him on the occasion of the thirtieth anniversary of his consecration as Bishop of Tennessee. The day began with a celebration of the Holy Communion in All Saints' chapel at which the Bishop was celebrant, assisted by the Rev. Francis M. Osborne, chaplain of the university, and in the congregation were many old-time friends and pupils in the days when he was himself university chaplain and professor of ecclesiastical history. Among these was the Bishop of South Carolina, who succeeded him as chaplain of the university thirty years ago.

In the afternoon, on the beautiful lawn of the chapel grounds and on a typically beautiful Sewanee day, an open-air reception was tendered to the Bishop and Mrs. Gailor, to which friends old and new came to bear their messages of cordial congratulations. The Bishop of South Carolina conveyed to Bishop Gailor the loving greetings of his Sewanee friends, and their great joy that he should be permitted to serve the Church in his position as president of the National Council, and their further gladness that he was enabled still to keep in close touch with our university life, because of his position as chancellor and because of his summer residence at Sewanee. To this and many other sentiments of loving congratulations the Bishop responded in words of gracious and warm appreciation, recurring to the days long ago when through the interest of the Rev. Dr. Hodgson, then vice-chancellor, he was called from a small country parish in Tennessee to become professor of ecclesiastical history, and subsequently, in succession to the revered Dr. DuBose, to the chaplaincy of the university until called to the episcopate of Tennessee. Very feelingly he stated that the continuance of his education at Sewanee under the influence of the splendid faculty of the university, as well as his training at Sewanee, fitted him for any position of trust or honor which may have come to him in subsequent years. The Bishop concluded his remarks with the followings lines:

To Sewanee.

On Sewanee's sweet domain,
Friends of old we meet again;
Hearts re-echo the refrain,—
There's only one Sewanee.

Sewanee's rocks and mountain views,
Her starry nights and morning dews,
Her golden sunsets, radiant hues,
It's ever fair Sewanee.

We love her trees, her birds, her flowers,
Her open spaces, sunlit towers,
Her secret nooks and shaded bowers,—
Our dearest home, Sewanee.

The memory dear of absent friends,
Our grateful joy with sadness blends,
And yet we know that Memory lends
New power to Sewanee.

Their spirits still are here to bless
With courage, zeal and faithfulness,
For Christ and Truth and Righteousness,
As of old Sewanee.

And so, through all the thirty years
Of hopes and loves and smiles and tears,
For God is with Sewanee."

Education and Religion.

Religion used to be largely a matter of election for future safety, it is now largely a matter of necessity for present solvency. It used to mean, reject it and you may go to hell, respect it and you may go to Heaven. Today, it seems had not so much an affair of eternity as of temporality, not so much the incident of arbitrary choice as the necessity of economic determination. Champions of individual liberty, many of whom have a facility of phrase unaccompanied by fundamental thought, speak with every appearance of moral earnestness, of "the freedom of the religious conscience" as though it were precisely the same as indifference to religious discipline, which it certainly is not. The whole temper of disorganized behaviour today reveals the urgent need of high grade character. Most thinkers, whose thoughts are constructive, will agree that civilization depends more upon character for its well-being than on anything else, and that is the place where the voices give an "uncertain sound"; that is the "parting of the way." Some say education is the foundation of character, and there are many descriptions of it.

You cannot make character without making use of the abiding values in the spiritual experience of the race. You cannot have a real education that does not teach what these values are, urge their necessity, and "draw out" of those being educated a sympathetic response to the stimulus of their presentation. No education is complete which leaves these out of account, and no civilization can endure that does not give these a chief place in its scheme of education.

If the foolish attitude either of passive indifference or active hindrance toward religious training in school or college, which prevails, largely because of Judean and Roman resistance, is continued a little longer, we shall be obliged to account for a decadence on that ground alone, the remedy for which may not be easily at our disposal, and may even seem to lie within the horrid region of civil strife. This is not a matter of bigotry, it is a matter of brains, not a matter of narrow prejudice but of proportional common sense, not fanaticism but fact.

This religious question will not down. We are seeing the corruption of political administration, public school education, and opportunities of occupation because of it. The press, theatre, certain professions; landlord ships; loan insti-

tutions and the very vehicles of art and culture are conspicuously, subversively and insiduously permeated with disintegration because of it. No person who really cares for his fellow men, for children, or for his country or the brotherhood of man can ignore this vital concern today and justly be considered intelligent or patriotic.—Karl Reiland, D. D.

Bubble Dreams.

I often think of Santa Claus
And wonder if in summer time
He sighs for shingled roofs to climb
With heavy pack upon his back,
To fill a stocking or a shoe,
Or drop a sugarplum or two.

If you are still as still can be,
I'll tell you something secretly:
One night I went to Sleepy Town,
Where hills go up and dales go down,
The Land of Quilt-and-Eiderdown.
And while the other sleepyheads
Were lying in their little beds
I saw—oh, such a wondrous sight!—
Good Santa in the dead of night.

He bore a big and bulging pack
That bobbed and bounced upon his back
And shone with rainbow-colored gleams.
It held the children's bubble dreams.
Then Santa dropped one like a posy
On every cheek so round and rosy:
And then the little sleepyheads
Sailed off to Dreamland in their beds.

And that is how good Santa passes
The summer time. Both lads and lasses
When they arrive at Sleepy Town,
Where hills go up and dales go down,
The Land of Quilt-and-Eiderdown,
There find a gift that brightly beams,
All colored fair with rainbow gleams,
From Santa's pack of bubble dreams.
—Youth's Companion.

The mount for vision, but below,
The paths of daily duty go,
And nobler life therein shall own
The pattern on the mountain shown.
Yet hath one such exalted hour,
Upon the soul redeeming power,
And in its strength through after-days,
We travel our appointed ways.
—Myron Cooley.

Washington Cathedral

A Witness for Christ in the Capital of the Nation.

THE CHAPTER

Appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding and to maintain its work, Missionary, Educational, Charitable, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

LEGAL TITLE FOR USE IN MAKING WILLS.

The Protestant Episcopal Cathedral Foundation of the District of Columbia.

JOHN L. RATCLIFFE

FLORIST

209 W. Broad St.

Richmond, Va.

FLOWERS OF QUALITY.

Southern Engraving Co.

"Engraving of Quality."

Wedding Invitations, Announcements, Business and Callings Cards.
Samples sent upon request.

P. O. Box 1354 Richmond, Va.

Richmond Printing Co.

Anything in the Printing line.

CHURCH WORK A SPECIALTY

Phone Mad. 956

20th & Main Sts. Richmond, Va.

GRAIN, HAY, FEEDS

FIELD SEEDS AND BASIC SLAG

S. T. Beveridge & Co

Office: 7th and Byrd Sts.

Warehouse and Elevator: 6th to 7th
and Byrd Sts.

Richmond, Va.

The South's Best Book Store

HUNTER & CO.

105 E. Broad Street

Richmond, Va.

Stationers, Engravers, Bookmen
Prompt and Reliable Service.

A CHURCH IDEA

Sell a case of our delicious "Mints" which come in 4 flavors. Make over 75% profit for your Church. We call them "22 MINTS"

A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsements of success sent on request.

S. S. Classes, Societies, Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

STRONG, COBB & COMPANY
2 Central Viaduct, Cleveland, Ohio

R. L. Christian & Co.

514-16 E. Broad St.

Richmond, Va.

Leading Fancy Grocer

Agents for

PAGET AND SHAW AND MIRROR
CANDIES.

Special attention given to out-of-town orders.

Catalogue mailed on application.

A Judge Who Named

a Trust Company as his Executor
summed up his feeling of satisfaction as follows:

x x x

"I named a Trust Company as Executor and Trustee of my Will because I wanted the peace of mind—the sense of security—that comes with knowing that the provisions of one's Will surely will be faithfully and efficiently carried out."

x x x

Virginia Trust Company

THE SAFE EXECUTOR,

Richmond, Virginia

Capital	- - - - -	\$1,000,000.00
Surplus	- - - - -	\$1,000,000.00

ESTABLISHED 1892

P. S.:

We cordially invite inquiries on the subject of will-making. All interviews are, of course, held strictly confidential.

INCORPORATED 1832

Virginia Fire and Marine Insurance Company

Of Richmond, Va.

Assets - - - - - \$3,071,316.74

Wm. H. Palmer, President
B. C. Lewis, Jr., Secretary
J. M. Leake, General Agent

Wm. H. Palmer, Jr., Vice-President
J. C. Watson, Treasurer
Wm. P. Hill, Asst. Secretary

The Shepherd-Prince

אהבת ציון

Translated from the work of the famous Hebrew author Abraham Mapu by B. A. M. Schapiro.
Introduction by Prof. Robert Dick Wilson, Ph. D., D. D., LL. D.

Bible lovers should read this historical romance of the times of the Prophet Isaiah. It will make the reader, through its thrilling pages, live in the time and conditions that surround the Bible stories.

Popular edition, cloth bound, 410 pages.....\$2.50, Postpaid
De Luxe edition, beautifully bound and illustrated.....\$5.25, Postpaid

ORDER NOW FROM

SOUTHERN CHURCHMAN CO.

112 North Fifth St.,

Richmond, Va.